

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

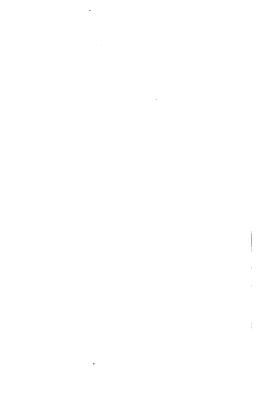


100.221 r. 103 est HARawaras 10/6

PRESENTED TO THE UNIVERSITY
BY THE RHODES TRUSTEES

103









THE

NEGROES' JUBILEE:

A MEMORIAL OF NEGRO EMANCIPATION,

AUGUST 1, 1834:

WITH A

BRIEF HISTORY OF THE SLAVE TRADE AND ITS

ABOLITION, AND THE

Extinction of British Colonial Plabery.

Dedicated to Thomas Fowell Buxton, Esq., M. P.

By THOMAS TIMPSON,

Author of a Companion to the Bible, Church History through all Ages, &c.

LONDON:

WARD AND CO., PATERNOSTER ROW. 1834.



CHARLES WOOD AND SON, PRINTERS, Poppin's Court, Fleet Street.

T. F. BUXTON, ESQ., M.P.

THE WORTHY SUCCESSOR OF THE LAMENTED
CHRISTIAN PATRIOT.

WILLIAM WILBERFORCE, ESQ.,

IN STRENUOUS AND INDEFATIGABLE

NEGRO SLAVERY,

THIS

MEMORIAL OF THE GLORIOUS TRIUMPH OF PHILANTHROPY, IN THE

NEGROES' JUBILEE,

IS DEDICATED, WITH SENTIMENTS OF ADMIRATION AND RESPECT, BY

THE AUTHOR.

CONTENTS.

~~~~	
Chap.	Page
I. Introduction	1
II. Historical Notices of the Slave Trade	6
III. Early Efforts for the Abolition of the	
Slave Trade	15
IV. Mr. Wilberforce's Efforts for the Abo-	
lition of the Slave Trade	32
V. British Colonial Slavery Extinguished	46
VI. Efforts to Evangelize the Negroes	81
VII. Christian Commemoration of Negro	
Emancipation	107
VIII. Anti-Slavery Society's Address to	
Lord Mulgrave, and Lord Mul-	
grave's Reply	120
IX. Slavery in the United States of Ame-	
mina	197

### PREFACE.

"THE NEGROES' JUBILEE" originated in the following circumstances. On the lamented decease of the late W. Wilberforce, Esq. the Author was engaged to write a "Memoir" of that generous philanthropist, to be prefixed to a new edition of his "PRACTICAL VIEW." In doing this, he was led to the examination of numerous documents relating to the "Slave Trade," and its "Abolition." "Negro Emancipation," having been happily decreed by the British legislature, in the mean time, he continued to collect materials for this volume, which several intelligent and judicious friends assure him will be prized by multitudes, both in Great Britain, in the Colonies, and in America.

Philanthropists in the British Empire will doubtless desire a "Memorial" of the

glorious triumph: and, inspired with gratitude to God for their own civil and religious freedom, they will sympathize with the injured race of Africa, exulting in the prospect of innumerable blessings which must result from the extinction of Colonial Slavery.

This humble volume is offered for this purpose by the Author; and it is hoped, to use the language of T. F. Buxton, Esq. to the Author, that it may, through the Divine blessing, "stir up more feeling about THAT WONDERFUL DAY, THE FIRST OF AUGUST, than yet exists;" so that Slavery may soon be extinguished through both continents of America and the whole world, and every soul of man become possessed of the divine and everlasting freedom of our Lord and Saviour Jesus Christ!

#### THE

## NEGROES' JUBILEE.

### CHAPTER I.

#### INTRODUCTION.

Know, there exists a LIBERTY, unsung
By poets, and by senators unprais'd,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate, take away:
A LIBERTY, which persecution, fraud,
OPPRESSIONS, prisons, have no power to bind;
Which whose tastes can be enslav'd no more.
'TIS LIBERTY OF HEART DEBLY'D PROM HEAVEN.
Bought with His blood, who gave it to mankind,
And seal'd with the same token. It is held
By charter, and that charter sanction'd sure
By th' unimpeachable and awful oath
And promise of a God.

Grace makes the Slave a Freeman—

He is the Freeman whom the Truth makes free,

AND ALL ARE SLAVES BESIDES.

COWPER.

Eight hundred thousand British subjects emancipated from the chains of degrading, inhuman Slavery! Delightful, yet distressing reflection! Delightful, that such a multitude should be made to taste the sweets of liberty; but distressing to reflect, that the dreadfal gailt of holding them all their past lives in craef bondage, for the sake of gain, should righteously attach to Great Britain!

Slavery is now abhorred by Britons! The decree is gone forth, that the disgrace and crime shall he longer be chargeable upon them. Freedom shall henceforth for ever be enjoyed throughout the British empire! August 1, 1834, on this account, must be memorable in the future history of our country; and, "according to this time," especially by considerate and religious men—as ence the apostate Balsam exclaimed concerning redeemed Israel—it shall be said of the Negro's deliverance, "What hath God wrought!"—Num. xxiii. 23.

Divine inspiration prescribed the commemoration of the abolition of Hebrew slavery, at the emancipation of that nation from Egyptian oppression; and the extinction of Negro slavery, in the colonies of Great Britain, leads our minds back to that miraculous interposition of the Almighty. We read in the Holy Scriptures the instructive memorial of that annihilation of Israel's slavery; and we learn the reasonableness, in this respect, of imitating the historian Moses, the man of God.

Philanthropy, patriotism, and religion, have achieved in this a most glorious triumph; and each demands, that we celebrate the joyful "Jubilee of the Negro." Praise and thanksgiving are most justly due to Almighty God for this happy event; which, doubtless, his Spirit and grace influenced his servants to seek; and which he has worthily inclined them to improve, by resolving to present every liberated Negro, on the hallowed day on which his chains shall be broken to pieces, and he shall be elevated to the condition of a man, with a copy of the Holy Scriptures!

Fervent and effectual prayers from thousands of the righteous, who have mourned over his long-continued injuries, will doubtless be presented at "the throne of the heavenly grace," that "all spiritual blessings in heavenly places in Christ Jesus" may descend upon each restored Negro. Resolutions have long been passed, by many who have laboured to accomplish this emancipation, that they will observe the day of liberation, as a season of special thanksgiving and prayer, on account of their fellow-subjects now restored: and others, besides the Congregational body, have invited their Christian friends to assemble for the same holy purposes.

Father of lights, and God of all grace! shed forth thy rich gifts and graces upon the mind of every Negro reader of thy divine oracles; that they may understand the gospel of Jesus Christ, and receive thy truth in the love of it, each being prepared to glorify thee, enjoying the liberty of Christ on earth, and finally possessing an inheritance in thy heavenly kingdom.

Christians cannot fail to rejoice in the wonderful deliverance thus wrought for the Negro. But intelligently to admire Divine Providence in its accomplishment, it will be necessary to trace the history of the Slave Trade—the early efforts for its abolttion—Mr. Wilberforce's labours until the overthrow of that traffic—and the triumphant labours to extinguish Slavery.

### CHAPTER II.

#### HISTORICAL NOTICES OF THE SLAVE TRADE.

- My ear is pain'd, My soul is sick with every day's report Of wrong and outrage with which earth is fill'd. There is no flesh in man's obdurate heart : It does not feel for man : the nat'ral bond Of brotherhood is severed as the flax. That falls asunder at the touch of fire. He finds his fellow GUILTY OF A SKIN Nor colour'd like his own; and having pow'r T'enforce the wrong for such a worthy cause, Dooms and devotes him as his lawful prev! Lands intersected by a narrow frith, Abhor each other. Mountains interpos'd. Make enemies of nations, who had else Like kindred drops been mingled into one. Thus man devotes his brother, and destroys: And worse than all, and most to be deplored. As human nature's broadest, foulest blot, Chains him, and tasks him, and exacts his speat With stripes, that Mercy with a bleeding heart. Weeps, when she sees inflicted on a beast. COWPER.

NEGRO Slavery is believed to have commenced in the fifteenth century: for, "in the year 1442, while the Portuguese, under the encouragement of their celebrated Prince Henry, were exploring the coast of Africa, Anthony Gonsalvo, who two years before had seized some Moors near Cape Bajader, was by that prince ordered to take his prisoners back to Africa: he landed them at Rio del Oro, and received from the Moors, in exchange, ten blacks, and a quantity of gold dust, with which he returned to Lisbon *."

Avarice, in the Portuguese, prompted many to embark in this shocking traffie, which they perceived likely to become a profitable speculation. Towards the close of the century the Spaniards, having discovered the West India islands, became purchasers of these wretched men to supply the place of the miserable natives, whom they had destroyed, in their inordinate thirst for gold, by compulsory labours in the mines of Hispaniola. Clarkson states, that, "so early as the year 1503, a few slaves had been sent from the Portuguese settlements in Africa into the Spanish colo-

^{*} Edwards's History of the West Indies, vol. ii, p. 87,

nies in America. In 1511, Ferdinand V, King of Spain, permitted them to be carried in greater numbers *," as the daily diminishing numbers of the aborigines seemed likely soon to become extinct, through the cruelties of the Spaniards.

Cardinal Ximenes, who was regent during the minority of Charles V, to his honour, refused permission for a regular commerce in African Negroes. But on the ascension of Charles to the throne in 1517, that great monarch granted a patent for the exclusive supply of 4000 Negroes annually to Hispaniola, Cuba, Jamaica, and Porto Rico. Afterwards this patent was assigned to several merchants of Genoa; and by this means a regular supply of these degraded human beings was transported to labours and miseries in the Spanish colonies. Probably this mighty sovereign was not aware of the dread ful evils attending this horrible traffic in human blood, nor of the criminality of per-

History of the Abolition of the Stave Trade, vol. i,
 28. 34.

mitting its existence: yet when he made a code of laws for his Indian subjects, in 1542, he liberated the Negroes, and with a stroke of his pen put an end to Slavery! But after Charles had resigned his crown to his son Philip, and the minister of his royal mercy, Pedro de la Gasca, had returned to Spain, the imperious tyrants of the West Indies resumed their authority, and fastened the yoke of Slavery again on the suffering but impotent Negroes.

England next became stained with the blood of the injured Africans. Captain, afterwards Sir John, Hawkins, was the first Englishman, who dishonoured himself and his country by engaging in this atrocious commerce. Conceiving that it might be made a lucrative speculation, he obtained the assistance of several wealthy individuals in London; and having fitted out three ships in 1662, he sailed to the coast of Africa, landed where Free Town, Sierra Leone, now stands, and fell upon the defenceless Negroes. Sword

Godwin's Lectures on Slavery, p. 120, 121;
 Clarkson, vol. i, p. 37.

in hand, he burned end plundered their towns; and having seized three hundred persons, he sailed with them to Hispaniola; sold them, and with various articles of merchandise, the price of blood, he arrived in England!

Hawkins was afterwards appointed to one of the queen's ships, to proceed on the same adventure: but there is reason to believe that Elizabeth was deceived; as she "expressed her concern lest any of the Africans should be carried off without their free consent;" declaring that "it would be detestable, and call down the vengeance of Heaven upon the undertakers ." What then would Elizabeth have said, had she known the policy and practice of this fiend in human shape? A companion of Hawkins in this exnedition, speaking of their arrival at Sambula, says, "In this island we stayed certain days, going every day on shore, to take the inhabitants, with burning and spoiling their towns!†" Mr. Edwards, though averse to the abolition of the Slave Trade, says, "In

^{*} Ciarkson, vol. i, p. 40.

⁺ Godwin's Lectures, p. 121.

regard to Hawkins himself, he was, I admit, a murderer and a robber. His avowed purpose in sailing to Guinea, was, to take by stratagem or force and carry away the unsuspecting natives, in the view of selling them as slaves to the people of Hispaniola. In this pursuit his object was present profit; and his employment and pastime, devastation and murder *."

Louis XIII, was induced to sanction the practice of slavery in the French colonies, by the hypocritical Romish missionaries; Labat especially representing it as promoting the glory of God and the welfare of the Negroes, this being the only method of converting them to Christianity! This assurance scarcely satisfied the French king †.

Jamaica was taken in 1654, by the English admirals, Penn and Venables; and British settlements being formed in the West India islands, during the reigns of Charles I and II, the colonists commenced plantations, and

[.] History of the West Indies, vol. ii, p. 43, 44.

[†] Clarkson, vol. i, p. 42.

stocked them with slaves. The Buccaneers enriched these settlements with their spoils; and, accustomed as they were to deeds of blood, to cruelty and rapine, the enslaving of their fellow-creatures would shock no feeling of their minds. How many of these wretched creatures were imported during those two reigns we are not able to ascertain: but Mr. Edwards says, "that from 1700 to 1786, the number imported into Jamaica was 610,000! I say this on sufficient evidence," he remarks, "having in my possession lists of all the entries.-The total import into all the British colonies from 1680 to 1786, may be put at 2,130,000." In 1771. which he considers the most flourishing period of the trade, there sailed from England to the coast of Africa one hundred and ninety-two ships, provided for the importation of 47,146 Negroes! And now, he observes (1793), the whole number annually exported from Africa by all the European powers is 74,000, of which 38,000 are imported by the British *."

^{*} History of the West Indies, vol. ii. p. 55-57.

Britain did not, indeed, take the lead, but having once embarked, in this murderous traffic, she threw into it her accustomed energies, and soon surpassed all other nations, to supply her more numerous colonies. Miseries of the most grievious kind were endured by those who were engaged in the occupation, for an account of which the reader is referred to Clarkson's History.

Mammon was the deity at whose shrine the original natives of the West India Islands were sacrificed, and at whose infernal inspiration Negro Slavery was commenced and established. Fraud and hypocrisy were the means of deluding sovereigns to consent that their subjects should pursue the system, while treachery and violence were uniformly employed in its support. Unprincipled adventurers, for the love of gain, embarked in this execrable enterprize; governments, imposed upon, first tolerated, and then encouraged, the system, till long custom gave it a kind of sanction. Like the dreadful uras, blighting and withering all that came within its pestilential influence, this horrid system struck

### 14 Historical Notices of the Slave Trade.

deep its roots in the British colonies: there it has flourished, the black man's plague, and the white man's curse. Christian benevolence, however, has roused an indignant nation to determine its extinction, fearful of being smitten with the vengeance of offended Heaven.

Godwin, p. 122.

#### CHAPTER III.

### RARLY EFFORTS FOR THE ABOLITION OF THE SLAVE TRADE.

Bat I was born on Afric's tawny strand,
And you in fair Britannia's fairer land.
Comes freedom then from colour? Blush with shame,
And let strong Nature's crimson mark your blame.
I speak to Britons.—Britons, then, behold
A man, by Britons snar'd, and seis'd, and sold;
And yet no British statute damns the deed,
Nor do the more than murd'rous villains bleed.
O sons of freedom! equalise your laws,
Be all consistent, plead the Negro's cause;
That all the nations in your code may see
The British Negro, like the Briton, free.
That he may share kind Heav'n's all-social plan;
For though no Briton, Mungo is—ams/
Negro's Appeals, pritten is 1772.

CERRISTIAN benevolence had inspired the servants of Christ to labour much for the extinction of this enormity, before the appearance of Wilberforce. Others laboured, and that

worthy philanthropist entered into their labours. First, the veil had been lifted up, by which the horrors and enormities of that trade in blood had been concealed: Secondly, to obtain the decision of British judges, that a Negro could no longer be a slave after having set his foot on the shores of England; and, Thirdly, to rouse the virtuous part of the nation to denounce this commercial murder.

Clarkson gives a most interesting record of the names of those, who distinguished themselves by their efforts in favour of the injured Africans. At the head of the host of British philanthropists, he places the poet Milton. and Bishop Sanderson. Reviewing his record of the second period, after the year 1670, he says, "Morgan Godwyn, Richard Baxter, and George Fox, the first a clergyman of the Established Church, the second a divine at the head of the Nonconformists, and the third the founder of the religious society of the Quakers, appeared each of them the first in his own class, and all of them about the same time, in behalf of the oppressed Africans. We see then this great truth first apparent, that the abolition of the slave trade took its rise, not from persons who set up a cry for liberty when they were oppressors themselves, nor from persons who were led to it by ambition or a love of reputation among men, but where it was most desirable, namely, from the teachers of Christianity in those times." "For though Godwyn, Baxter, and Fox, differed in the articles of their faith, we find them impelled by the spirit of Christianity, which is of infinitely more importance than a mere agreement in creeds t."

These elevated souls commenced their direct attack upon the bloody bulwark of Mammon, in the year 1670. Godwyn had been an eye-witness of the sufferings of the slaves, in the island of Barbadoes. "The Negroes' and Indians' Advocate," a treatise dedicated to the archbishop of Canterbury, he gave to the world, exposing "with a nervous elequence the brutal sentiments and conduct of their oppressors. This seems to have been the

[•] History of the Abolition of the Stave Trade, vol. p. 261, 262. † Ibid. p. 263.

first work undertaken in England expressly in favour of their cause *."

Appeals from these devoted men called forth a host in succession of the most worthy patriots, whose names ought to be held in everlasting honoar-Thomas Tryon, Southern, Dr. Primatt, Hutcheson, Foster, Atkins. Pope. Thomson, and the Rev. George Whitfield. This celebrated evangelist, after his first visit to America in 1739, became the zealous advocate of the slaves, until his lamented death. Savage, Wallace, the Rev. Griffith Hughes from Barbadoes, Burke. Shenstone, Bishop Hayter of Norwich, Dwer. Phillimore, Postlewaite, Jeffery, Sterne, and Rishon Warburton. This learned prelate, in a sermon before the "Seciety for the Propagation of the Gospel," in 1766, appeals -"From the free savages, I now come to the savages in bonds. By these I mean the vast multitudes yearly stolen from the enposite continent, and sacrificed by the colonists to their great idol, the god of gain. But what then, say these sincere worshippers of Mammon, They are our own property which we offer

[•] Ibid. p. 46.

up. Gracious God! to talk, as of herds of cattle, of property in rational creatures, creatures endued with all our faculties, possessing all our qualities but that of colour, our brothren both by nature and grace, shocks all the feelings of brumanity, and the dictates of common sense! But, alas! what is there, in the infinite abuses of society, which does not shock them! Yet nothing is more certain in itself, and apparent to all, than that the infinmous traffic for slaves directly infringes both divine and human law. Nature created man free, and grace invites him to assert his freedom?"

Granville Sharp arose as their protector and advocate in 1765, by the following occurrence. "Mr. David Laird had brought over from Barbadoes, Jonathan Strong, an African slave, as his servant. He used the latter in a barbarous manner at his lodgings in Wapping, but particularly by beating him over the head with a pistol, which occasioned his head to swell. When the swelling went down, a disorder fell into his eyes,

[•] fbid. p. 61, 62.

which threatened the loss of them. To this an ague and fever succeeded, and a lameness in both his legs.

"Jonathan Strong, having been brought into this deplorable situation, and being therefore wholly useless, was left by his master to go whither he pleased. He applied accordingly to Mr. William Sharp, the surgeon, for his advice, as to one who gave up a portion of his advice, as to one who gave up a portion of his time to the healing of the diseases of the poor. It was here that Mr. Granville Sharp, the brother of the former, saw him. Suffice it to say, that in process of time he was cured. During this time Mr. Granville Sharp, pitying his hard case, supplied him with money, and afterwards get him a situation in the family of Mr. Brown, an apothecary, to carry out medicines "."

In this new situation, his master happened to see him, and formed the design of making him his prey: and as York and Talbot, the Attorney and Solicitor General, had given it as their opinion, 1729, that a slave coming to England, and being baptized, did not become free, poor Strong was decoyed into a

[·] Ibid.

public house, by John Ross, keeper of the Poultry Compter, and William Miller, an officer to the Lord Mayor. Sharp applied to the Lord Mayor, who discharged Strong, as he had been taken up without a warrant. The parties began to move off; but Captain Laird laid hold on Strong, saying, "I now seize him as my slave." "Upon this, Mr. Sharp put his hand upon Laird's shoulder, and pronounced these words: 'I charge you. in the name of the king, with an assault upon the person of Jonathan Strong, and all these are my witnesses.' Laird was greatly intimidated by this charge, made in the presence of the Lord Mayor and others, and, fearing a prosecution, let his prisoner go, leaving him to be conveyed away by Sharp *."

Granville Sharp now determined on giving up two or three years to the study of the English law, that he might become the successful advocate of these oppressed people: the result of which was his treatise published in 1769, entitled, "A Representation of the Injustice and dangerous Tendency of tolerat-

^{• 1}bld. p. 67-70,

ing Slavery in England." In this work he attacked and clearly refuted the opinion of York and Talbet, and produced against is the opinion of Lord Chief Justice Holt, who many years before had determined, that every slave became free on coming to England.

While Sharp was engaged in this undertaking in 1768, Hylas, an African slave, prosecuted a person named Newton for having kidnapped his wife, and sent her to the West Indies. Several other cases of kidnapping occurred, in all which Sharp appeared as the friend of the Africans; but still the question was not decided, "Whether an African slave coming into England became free?" Lord Mansfield still wavered in his judgment, but was anxious for a decision by the judges. This was at length made on the following case. "James Somerset, an African slave. had been brought to England by his master. Charles Stewart, in November 1769. Somerset, in process of time, left him. Stewart took an opportunity of seizing him, and had him conveyed on board the Ann and Mary, captain Knowles, to be carried out of the kingdom and sold as a slave in Jameica.

"In order that time might be given for ascertaining the law fully on this head, the case was argued at three different sittings. First, in January, 1772; secondly, in February, 1772; and thirdly, in May, 1772. And that no decision otherwise than what the law warranted might be given, the opinion of the judges was taken upon the pleadings. The great and glorious result of the trial was, "THAT AS SOON AS EVER ANY SLAVE SET HIS FOOT UPON ENGLISH TERRIFORY, HE SECAME TREE."

British eloquence was never more powerfully displayed, than on that worthy occasion; and the names of the counsellors Davy, Glynn, Hargrave, Mansfield, and Alleyne, deserve to be had in everlasting remembrance by the friends of humanity and liberty. But chiefly, under Divine Providence, is the pease due, of rescuing the poor degraded African from being hunted through our streets as a beast of prey, and of being

[•] Ibid. p. 72-76.

raised to the dignity of a man in England, to the unwearied benevolent efforts of GRAN-VELLE SHARP!

Glorious as was this decision, it did not satisfy the enlarged benevolence of this Christian philanthropist: he immediately wrote to Lord North, the prime minister, warning him, in the most earnest manner, to abolish both the Slave Trade and the slavery of human beings in all the British dominions, as utterly irreconcileable with the principles of the British constitution, and the doctrines of the Christian religion!

the Christian religion!

Commerce in human blood was denounced by every virtuous individual. Day, Dr. Beattie, and the Rev. John Wesley arose, the advocates of the slave. "Thoughts on Slavery," by the founder of Methodism, in 1774, was very useful. David Hartly, M.P. for Hull, in 1776, laid on the table of the Heuse of Commons some of the chains used in this eruel traffic, and made a motion, that "the Slave Trade is contrary to the laws of God and the rights of men." This noble stand in defence of humanity and religion was se-

conded by Sir George Saville; but it was rejected, though recommended by such worthy advocates.

Dr. Adam Smith, Professor Miller, Dr. Robertson, Abbé Raynal, and Dr. Paley, contributed their influence in bearing testimony against the abhorred system.

Granville Sharp appeared again conspicuously on the theatre of humanity, in 1783. when the deepest impression was produced on the public mind, by means of an action being brought against the underwriters, for the loss caused by Collingwood, captain of the ship Zong, throwing overboard one hundred and thirty-two Negroes alive into the sea! In the course of the trial it was stated, that "the slaves on board the Zong were sickly: that sixty of them had already died; and several were ill and likely to die, when the captain proposed to James Kelsal, the mate, and others, to throw several of them overboard, stating, ' that if they died a natural death, the loss would fall upon the owners of the ship, but that if they were thrown into the sea, it would fall upon the underwriters.'

He selected one hundred and thirty-two of the most sickly of the slaves. Fifty-four of these were immediately thrown overhoard, and forty-two were made to be partakers of their fate on the succeeding day. In the course of three days afterwards, the remaining twenty-six were brought upon deck to complete the number of victims. The first sixtem submitted to be thrown into the sea; but the rest would not suffer the officers to touch them, but leaped after their companions and shared their fate! *."

This atrocious and unparalleled act of wickedness might perhaps have sunk into oblivion with man, together with thousands of such murders, had not an attempt been made to recover their value from the underwriters. The murderer, however, was suffered to escape on earth without a trial: but his case, with that of his employers, is reserved for the righteeus judgment of God!

Sharp was present at the trial, and procured a short-hand writer to take down the facts, which he afterwards gave to the public.

[•] Ibid. p. 94-96.

sending copies of the work to the Lords of the Admiralty, and to the prime minister, the Duke of Portland. Still no government steps were taken in consequence of these murders.

Dr. Porteus, bishop of Chester, afterwards of London, however, was now gained to the cause, and his sermon before the "Society for the Propagation of the Gospel," in which he pleaded the cause of the Negro, was widely circulated. Dr. Gregory is entitled to be ranked among the benefactors to the African race, on account of his "Essays, Historical and Moral." Gilbert Wakefield. and James Ramsay, both clergymen, materially served the cause of the Negro by their sermons: the latter especially, as he had resided nineteen years in the island of St. Christopher. Ramsay continued, till his death in 1789, to further the cause by his intelligent appeals to the country. M. Necker. the French financier, in 1784, denounced the system as "bloody." "The colonies of France," says he, "contain nearly 500,000 slaves, and it is from these poor wretches that the inhabitants set a value on their plantations! What a dreadful prospect!—We preach up humanity, and yet go every year to bind in chains 20,000 natives of Africa! We call the Moors barbarians and ruffians, because they attack the liberty of Europeans at the risk of their own; yet these Europeans go to purchase slaves by gratifying the avarice of their masters, and excite all those bloody scenes, which are usually the preliminaries of this traffic!" Necker threw out the idea of a general European compact for its abolition!

Hitherto the Society of Friends have not been noticed, except their founder, George Fox: but they are entitled to the most respectful mention, as the most unanimous, zealous, and persevering in their efforts to annihilate the execrable traffic. Individuals only in other communions had taken up this cause: but their resolutions at their yearly meetings, both in England and America, do immortal honour to them; and the labours of William Edmundson, John Woolman, Anthony Benezet, Judge Shewell, and William Dillwyn, contributed the most efficient

aid. Of the operations of these truly Christian philanthropists, the limits of this brief notice will not allow more than a few words. Woolman and Benezet devoted a great portion of their lives to the cause: the latter wrote several works on the abominations of the traffic, and an affecting letter to the Countess of Huntingdon, and another to the Queen, to engage their sympathies on the side of the Negro. He left most of his property to benefit the Africans, dying at Philadelphia in 1784; and Clarkson says of him. "Anthony Benezet may be considered as one of the most zealous, vigilant, and active advocates which the cause of the oppressed African ever had ."

The Quakers sent the first petition to parliament for the "Abolition of the Slave Trade," in 1783; they drew up "The Case of our Fellow-creatures, the Oppressed Africans," and circulated it by thousands, increasing their exertions in connection with all whom they could prevail on to co-operate with them.

[·] Ibid. p. 170.

Bridgewater, in 1785, sent a worthy petition to parliament, for "the extinction of that sanguinary traffic:" but it was little regarded. Cowper, our "domestic poet," contributed much to increase the public abhorrence of slavery by his admirable writings. But this year brought forward the ardent Thomas Clarkson, a graduate of the University of Cambridge. Dr. Peckard, the Vice Chancellor, a decided friend to the Negro, preached in 1784, against the Slave Trade; and in 1785. gave for a prize essay, the subject, " Is it right to make slaves of others against their will?" Clarkson applied all his energies to secure the prize, which he obtained, finding abundant materials in the writings of Anthony Benezet. Negro Slavery deeply affected his mind; and he resolved on publishing a translation of his essay. In preparing it, his inquiries led him to an acquaintance with numerous eminent Quakers, who had recently formed an " Association for the Abolition of the Slave Trade." The publishing of his Essay made him extensively known, and gained him many distinguished friends: these

encouraged him in his efforts; and, after deliberating on its consequences, Thomas Clarkson devoted himself to the service of the Africans, "in obedience, I believe," says he, after more than twenty years' reflection; "to a higher Power*."

^{*} Ibid. p. 281.

### CHAPTÉR IV.

MR. WILBERFORCE'S EFFORTS FOR THE ABOLITION OF THE SLAVE TRADE.

Thy country, Wilberforce, with just disdain, Hears thee, by cruel men and implous, call'd Panatic, for thy seal to loose the enthrall'd From exile, public sale, and slav'ry's chain.

From exite, pather sate, and slavely's chain.

Friend of the poor, the wrong'd, the fetter-gall'd,

Fear not lest labour such as thine be vain!

Thou hast achiev'd a part; hast gain'd the ear

Of Britain's senate to the grorious cause!

Hope smiles, joy springs, and though cold caution panse
And weave delay, the better hour is near

That shall remunerate thy toils severe,

By peace for Afric, fenc'd with British laws.

Enjoy what thou hast won, esteem and love

From all the just on earth, and all the blest above!

COWPER.

GENEROUS Clarkson laboured indefatigably, resolving, in the strength of God, to call forth the sympathies of the public to the subject that lay so near his heart. In his noble efforts

he was essentially aided and constantly encouraged by his powerful allies, the Quakers. His Essay was widely circulated; and he obtained introduction to many distinguished persons, who entered warmly into his views, especially Sir Herbert Mackworth, Lord Newhaven, Lord Leven, Lord Hawke, Bishop Porteus, Sir Richard Hill, and Mr. Wilberforce. Meetings were frequently held at the house of Mr. Wilberforce, who became so deeply impressed with the atrocious cruelties of the Slave Trade, that he pledged himself to bring forward the subject in parliament, when he had gained a sufficient knowledge of its enormities. A committee was formed, " for procuring such information and evidence, and publishing the same, as may lead to the abolition of the Slave Trade:" their names were Granville Sharp, William Dillwyn, Samuel Hoare, George Harrison, John Lloyd, Joseph Woods, Thomas Clarkson, Richard Phillips, John Barton, Joseph Hooper, James Phillips, and Philip Lawson. " All these," says Clarkson, "were members of the Society of the Quakers, except Mr. Sharp, Lawson, and

myself. Thus, on the 22d of May, 1787, the representatives of all the four classes, of which I have been giving a history from the year 1516, met together, and were united in that committee, which, labouring afterwards with Mr. Wilberforce as a parliamentary head, did, under Providence, in the space of twenty years, contribute to put an emd to a trade, which, measuring its magnitude by its crimes and sufferings, was the greatest practical evil that ever afflicted the human race.

"After the formation of the committee, notice was sent to Mr. Wilberforce of the event, and a friendship began, which has continued uninterruptedly between them, from that to the present day*."

Clarkson prosecuted his inquiries at London, Bristol, and Liverpool, and "obtained the names of more than 20,000 seamen, in different voyages, knowing what had become of each;" and in the course of his investigations, the discoveries which he made unfolded the most horrid and sanguinary examples of wickedness of which human beings could be gwifty. He circulated an abridgment of his

⁵ Ibid. vol. i. p. 256—258.

Essay, and defivered lectures in several towns, stirring up the minds of the people in Manchester, Birmingham, Worcester, Chester, and other places, to unite in promoting the extinction of the evil. " A seal" was engraved for the committee, representing an African in chains, imploring Heaven, and appealing to earth, " Am I not a man and a brother?" by which the public was greatly interested. Public opinion prevailed: and the king therefore, by an order in council, dated February 11, 1786, directed that a committee of privy council should sit as a board of trade. " to take into their consideration the present state of the African trade, particularly as far as related to the practice of purchasing or obtaining slaves on the coast of Africa, &c. " " The city of London, though she was drawn the other way by the cries of commercial interest, made a sacrifice to bumanity and justice. The two Universities applauded her conduct by their own example. Large manufacturing towns and whole coun-

^{*} Ibid. p. 470, 471.

ties expressed their sentiments and wishes in a similar manner. The established church in separate dioceses, and the Quakers and other Dissenters, as separate religious bodies, joined in one voice upon this occasion."

" Mr. Wilberforce gave notice of his intention to draw the attention of the legislature to the subject of the Slave Trade: but indisposition prevented him from executing his purpose. The first medical authority of the day, Dr. Warren, pronounced, 'He has not stamina enough to last a fortnight!' but hapmily that great physician was mistaken; for he was a chosen instrument of Divine Providence. Mr. Pitt, therefore, undertook the duty for him, and a resolution passed the House, that it would proceed in the next session to consider the state of the Slave Trade, and the measures it might be proper to adopt with respect to it. Mr. Wilberforce. it was hoped, would recover; and such were his acknowledged talents and character, that both Pitt and Fox expressed their conviction. that the subject could not be confided to abler

[•] Ibid, p. 491, 492.

hands. Before the House proceeded with the inquiry, Sir William Dolben, Member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege; but in its passage through both Houses, evidence was examined, proving all the horrors of the system.

" Advocates of the trade declared that ' the voyage from Africa to the West Indies was one of the happiest periods of a Negro's life.' But this Elysian retreat was found to be thus: Every slave, whatever his size might be, was found to have only five feet and six inches in length, and sixteen inches in breadth, to lie in. The floor was covered with bodies stowed or packed according to this allowance. But between the floor and the deck, or ceiling, were often platforms or broad shelves in the midway, which were covered with bodies also. The height from the floor to the ceiling, within which space the bodies on the floor and those on the platforms lay, seldom exceeded five feet eight inches, and in some cases it did not exceed four feet!

"The men were chained two and two

together by their hands and feet, and were chained also by means of ring-bolts, which were fastened to the deck. They were confined in this manner at least all the time they remained upon the coast, which was from six weeks to six months, as it might happen. Their allowance consisted of one pint of water a day to each person, and they were fed twice a day with yams and horse-beans. After their meals they jumped up in their irons for exercise. This was so necessary for their health, that they were whipped if they refused to do it.

Such a record of this atrocious villany must fill the mind of every reader with horror and indignation; and with astonishment and shame that such enormities should find apologists in Christian Britain!

"We have been struck," says an eloquent writer, "in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not of the murder of the slaves,

Clarkson, vol. i, p. 537, 538.

but of the ruin of the traders; Lord Sydney cullogized the tender legislation of Jamaica; the Marquis of Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation.

"On the 12th of May, 1789, Mr. Wilberforce again brought the question before the House, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's act, however, was passed.

"In 1790 Mr. Wilberforce revived the subject, but, though more evidence was taken, and on this occasion before a select committee, nothing effectual was done, and the question was again postponed. In the following year, another committee above stairs

[·] Christian Advocate.

was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetic argument. Pitt, Fox, William Smith, and other members, came forward to support him; but in vain: slave traders in 1791 were not more accessible to the voice of reason, or the cry of humanity, or the reproach of conscience, than slave owners of 1833; and his motion was lost by a majority of seventy-five.

"But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve even for a moment from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended then, as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivations

of the slave; Mr. Vaughan recommended schools for education; Colonel Thornton predicted the ruin of our shipping: and Mr. Dundas had the merit of first proposing gradual measures.

"The ruse succeeded, and gradualism was carried by a majority of sixty-eight. Another attempt was made, on the 25th of April, to alter the period of abolition (fixed by Mr. Dundas for the 1st of January, 1800), to the 1st of January, 1793. This was lost by a majority of forty-nine; but a compromise was subsequently effected, limiting the time to the 1st of January, 1796. The bill however did not pass the lords. Here, of course, further evidence was required!

"In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the Lower House, but was also thrown out in the Lords, by a majority of forty-five to four.

"In 1796, Mr. Wilberforce moved an amendment on the Address. His object was to promote a pacific relation with France;

Canning.

and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this to-

pic. " Nothing could divert him from the theme of abolition : and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the legislature. On the 26th of February he moved for leave to bring in his bill. Mr. Dundas moved an amendment for postponing the motion for six months; and it was carried by a majority of seventeen. On the 18th of February, 1796. Mr. Wilberforce again brought the question forward: but on this occasion he failed, by a majority of four in favour of postponement; and he was defeated by the same majority in 1798, although in the intervening year an Address to the Crown, praying for its interposition with the Colonial Legislatures to encourage the native population of the islands, had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr.

"We believe that it was not till 1804 that Mr. Wilberforce renewed his attempts to awaken the parliament to their duty: in that year, on the 30th of May, he moved that the House should resolve itself into a committee; and he prefaced his motion with one of the mest impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in the cause. His bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request, in his character of Minister. He introduced it with a high eulogium upon our veteran philanthronist: but before the triumph of the measure. Fox died, on the 13th of September, saying on his death-bed-' Two things I wish earnestly to see accomplished; peace with Europe, and the abolition of the Slave Trade: but of the two. I wish the latter."

Lord Grenville, in the session of 1807. adopted a new policy, and brought into the House of Lords a bill for the Abolition of the Slave Trade. He was supported by the Duke of Gloucester, Bishop Barrington, Earls Moira, Selkirk, and Rosslyn, and Lords Holland, King, and Hood: but opposed by the Duke of Clarence, Earls Westmorland and St. Vincent, and the Lords Sidmouth, Eldon, and Hawkesbury. The bill passed the Lords, and February 10 it was carried to the Commons. Lord Howick, now Earl Grey, moved its adoption; and he was supported by Mr. Roscoe, Mr. Lushington, Mr. Fawkes, Lord Mahon, Lord Milton, Sir John Doyle, Sir Samuel Romilly, Mr. Wilberforce, and Earl Percy: on a division, there were for it two hundred and twenty-three, and against it only sixteen! Lord Howick and Mr. Wilberforce carried it amended to the Lords, March 18: it passed finally on the 24th, and the day following, March 25, 1807, it received the Royal assent !

This act provided, that no vessel should clear out for slaves, from any port in the British dominions, after May 1, 1807; nor land any slave in the colonies after March 1, 1808.

Lords Grenville and Howick deserved the thanks of the nation for their services on this occasion; but the honour of this triumph of humanity and justice, securing this Magna Charta for Africa in Great Britain, both the parliament and the country cordially rendered to WILLIAM WILDERPORCE!

#### CHAPTER V.

## BRITISH COLONIAL SLAVERY EXTINGUISHED!

The fair and ruddy sons of Aibion's land, How glad! not those who travefi'd far and sail'd. To purchase human flesh, or wreathe the roke Of wassalage on savage liberty. Or suck lange fortunes from the sweat-of-slaves. The warriors of Messiah, messengers Of peace, and light, and life, whose eye unscal'd Saw up the path of immortality, Far into bliss. - saw men, immortal men. Wide wandering from the way, eclips'd in night. Dark, moonless, moral night; living like beasts. Like beasts descending to the grave untaught Of life to come, unsanctified, unsav'd; A noiseless band of heavenly soldiery, From out the armoury of God equipped Invincible to conquer sin, to blow The trump of freedom in the despot's ear. To tell the bruted slave his manhood high. His birthright liberty, and in his hand The manumission signed By God's own signature: to drive away

## British Colonial Slavery Estinguished. 47

From earth the dark infernal legionary Of superstition, ignomance, and hell.

Pollock:

CHRISTIAN philanthropy gloried in the Abolition of the horrid Slave Trade: but could not regard the triumph as complete while one human being remained the property of man. Still the conquest was glorious; and it was agreed by many very respectable persons, ministers and others, both in the Established Church and other denominations, to mite in special thanksgiving to Almighty God, for so great a national blessing, on the first Lord's day in June, 1807.

Benevolence still prompted the zealous advocates of Abolition to carry forward their noble objects to the benefit of injured Africa; and on the 14th of April, 1807, "The Azarcan Institution" was formed, at a public meeting held in Freemasons' Hall, London: His Royal Highness the Duke of Gloucester in the chair. Mr. Wilberforce was present, with several noblemen, bishops, and members of parliament, and many ministers of different

denominations of Christians. The object of this Institution was not strictly religious: yet it was hoped that, by its means, facilities would be afforded to diffuse the gospel of Christ; and the spirit of the Society may be seen from the first resolution, which is as fol-

lows:—
"That this Meeting is deeply impressed with
the sense of the enormous wrongs which the na-

tives of Africa have suffered in their intercourse with Europe; and with a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness."

Information, the most appalling, was obtained by the Committee of the African Institution; and its Report in 1810 stated, that the horrid Slave Trade had so devastated the country, that "thousands of square miles were left without inhabitants." Vigorous efforts were still made to prevent the shocking trade, which was yet carried on clandestinely; and in 1810, a "slave ship" was seized in the river Thames, condemned, and sold, for about

# British Colonial Slavery Extinguished. 49

11,0001.! which struck a degree of terror into those interested in that abomination.

Various services were rendered to the cause of humanity by the African Institution up to the year 1814, when, at the general meeting, March 23, it was stated, that it was hoped the Treaty of Peace with France would secure the co-operation of that great nation in favour of the Negro. The French pledged themselves to the abolition of the trade in five years: but this disappointing the friends of the cause. they called a special meeting in London, June 17, 1814, for the purpose of petitioning parliament on the subject, in prospect of the "Congress for the Peace of Europe." The Duke of Gloucester presided: Mr. Wilberforce and many philanthropic gentlemen attended, and " nine resolutions" were passed, of which the following is the substance :-

"The meeting have viewed with regret no previsions made in the late Treaty of Peace, for the abolition of the Slave Trade, and they are concerned to see a prospect held out of its immediate revival; they lament to see the

# 80 British Colonial Slavery Extinguished.

nopulous island of Guadaloupe, and other places, where the abolition of slavery had been made an indispensable condition, ceded to France, by which the system of slavery and robbery would be revived; and they were sorry that a coast, which extended fifteen hundred miles, was again given up to the detestable traffic in slaves. Since the abolition of the Slave Trade, they had seen the legitimate traffic of Africa increased, and its revival would consign it to destruction. They lamented the recognition of the renewal of the Slave Trade, and were of opinion, that extensive interest would be created, which, at the end of five years, would make total abolition difficult. They were anxious to promote in France a detestation of this traffic, and were desirous that parliament should take measures for effectually guarding against the infraction of the British Act of Abolition, by the clandestine importation of slaves from the French colonies, into those belonging to Britain. And. finally, they most anxiously implored the

friends of this great and good cause in Go-

vernment, in Parliament, and in the country, to exert themselves in bringing about a permanent abolition of this detestable traffic."

Humanity was professed in the "Congress of Vienna," in 1815; and the representatives of all the great powers of Europe declared the Slave Trade inhuman, immoral, and unjust, and pledged themselves to effect its universal abolition. This pledge, however, has not yet been redeemed: for though Spain, and Portugal, and France, have declared the Slave Trade illegal, they still dishonour themselves by conniving at the continuance of this odious traffic.

Spain promised to abolish her Slave Trade, May 30, 1820; but it was still carried on with great vigour; so that the newspapers state, that on the 10th of June, 1818, nearly one thousand slaves arrived in one day at the Havannah!

Little progress seemed to be making towards the annihilation of the evils of slavery; though from time to time those evils were brought before the public and the parliament. Slaves, it was believed, were incapable of con-

tracting marriage; at least without the consent of their owners; it was, therefore, discouraged; and polygamy, with all its baneful consequences on morals, domestic comfort, and the relations of life, prevailed throughout the West India islands. A clergyman in Nevis, however, conceiving that slaves were competent to marry, ventured, in 1818, to publish the bans of matrimony between two in the parish church. The marriage was interdicted by the authorities of the island, and the clergyman appealed to the Bishop of London. His Majesty's ministers being consulted, the opinion of the law officers of the crown was taken, and they declared. "That the ecclesiastical law had always held that slaves were competent to marry, without any reference to the authority of their masters."

This decision was transmitted by his Majesty's Government to the colonies, where, in many instances, it became favourable in a high degree to the interests of religion and the labours of the missionaries. Still they were Slaves, and comparatively few were willing to

marry, as their wives and children were liable to be separated and sold as the merest brute beasts. Their sorrows, however, pierced the hearts of many in Britain. Mr. Wilberforce was scarcely able any longer to continue their active advocate in parliament; but Thomas Fowell Buxton, Esq., M. P., arose, a worthy successor of that great philanthropist, and a zealous friend of the Negroes. Determined on their relief, Mr. Buxton, May 15, 1823, brought forward in the House of Commons the following resolution: "That the state of slavery is repugnant to the principles of the British constitution and of the Christian religion; and that it ought to be gradually abolished throughout the British dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned."

Mr. Buxton signified in his speech, that if his motion were adopted, it was his intention to follow it up with certain measures, which he then generally stated. The object of them was, first, to ameliorate the present condition of the slaves; and with this view, to consider

# 54 British Colonial Slavery Extinguished.

toem no longer as chattels in the eye of the law; to render their testimony admissible in courts of law; to confer upon them rights of property; to give the presumption of freedom to the Negro, and to place the burden of proof on those who claim him as a slave; to remove existing obstructions to manumission; to abolish the inter-colonial slave trade; to restrain arbitrary punishments, and to abolish the driving-system; to give a legal sanction to the marriages of slaves; to provide for them effectual religious instruction; to give them Sanday exclusively for repose and worship,

and to allow them other sufficient time to cultivate their provision grounds and attend the market : and to prevent any slave-owner from being appointed a governor, judge, or attorneygeneral, in any slave colony. Secondly, to make provision for the emancipation of the present race of slaves (a provision which, it must be confessed, fell far below the claims of those injured people on the justice, to say nothing of the humanity, of the British nation), by enabling the slave to purchase his freedom, by the payment at once of a fair price for his redemption, or of a fifth part of that price at a time, in return for an additional day in the week, to be employed for his own benefit, till he might be enabled to purchase the whole. Thirdly, to present the slavery of their future race, by fixing a day, after which all their children should be born free."

Violent opposition to this motion was made by those interested in the profits of slavery: but justice recommended it to the nation, and his Majesty's Ministers were obliged to take some steps towards the relief of the oppressed Negro. Mr. Canning, therefore, on the part of the Government, proposed, as a substitute for Mr. Buxton's motion, the following, which were carried after much discussion:—

"1. That it is expedient to adopt effectual and decisive measures for meliorating the condition of the slave population in his Maiesty's dominions.

"2. That, through a determined and persevering, but judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the cha-

other classes of his Majestv's subjects.

"3. That this House is anxious for the accomplishment of this purpose, at the earliest period that may be compatible with the well-being of the slave, the safety of the Colonies, and with a fair and equitable consideration of the interests of private property.

" 4. That these Resolutions be laid before

his Majesty."

These resolutions were adopted by the House of Lords; and, in consequence, his Majesty's government immediately proposed to introduce into our slave colonies the following reforms:—

To provide the means of religious instruction and Christian education for the slave

population.

To put an end to markets and to labour on the Sunday, and to appropriate that day entirely to rest and recreation, and to religious worship and instruction; and instead of Sunday, to allow them equivalent time on other days for the cultivation of their provisionground.

To admit the testimony of slaves in courts of justice-

To legalize the marriages of slaves, and to protect them in the enjoyment of their connubial rights.

To protect the slaves by law, in the acquisition and possession of property, and in its transmission by bequest or otherwise.

To remove all the existing obstructions to manumission, and to grant to the slave the power of redeeming himself and his wife and children at a fair price.

To prevent the separation of families by sale or otherwise.

To prevent the seizure and sale of slaves detached from the estate or plantation to which they belong.

To restrain generally the power, and to prevent the abuse, of arbitrary punishment at the will of the master.

To abolish the degrading corporal punishment of females. To abolish the use of the driving-whip in the field, either as an emblem of authority, or as a stimulus to labour.

To establish savings'-banks for the use of

These measures of relief, proposed by the government, were agreed to by the West-India body resident in England. But unless it rested on the most indubitable testimony. it would be impossible to conceive that such shocking oppression and degradation should be endured in the nineteenth century. But they did not only exist, they were continued with scarcely any alleviation, notwithstanding the determination of the Government. whose moderate propositions were treated with contempt by the Colonists, who rejected these conciliatory overtures with one voice. The speeches in the legislative assemblies were of the most violent description; and the colonial journals indulged in the most outrageous abuse, not only of the "abolitionists" in England, but of the ministers of his Majesty.

In Bridge Town, Barbadoes, "a party of

respectable gentlemen" demolished the Methodist chapel, Oct. 19, 1823, to which they were invited by a placard. Various other outrages were committed, by which the Missionaries were obliged to fice for their lives.

Demerara was dreadfully excited by their

violence, and "a disturbance arose among the slaves; who, though they committed no serious act of violence, and only, as far as it appears, suspended their labour in order to inquire and ascertain from the governor what was the relief to which they supposed they were entitled by the instructions of the Crown, yet were declared to be in a state of rebellion; and, while endeavouring to negotiate with the military officers, were fired upon. Many were slain: many more were taken or dispersed; and the rest soon submitted to the means employed to quell them. Some of them were hung, and others condemned to receive a thousand lashes, and to work in chains for life; and, to complete the catastrophe, a holy and devoted missionary, by a trial which was a mockery of justice, was sentenced to a traitor's death. Plots also

## 60 British Colonial Slavery Extinguished

were pretended to be discovered in Jamaica, among the slaves, for rising on the white men; and by a proceeding so shameless, that even the West-India proprietors in Parliament concurred in reprobating it, were many unfortunate Negroes condemned and hung *."

The Rev. J. Smith, the injured missionary. died in prison. But justice was roused in England: and, in 1824, Mr. (now Lord) Brougham " brought forward the case of the missionary Smith, and held up the conduct of the authorities of Demerara in this nefarious transaction to the just execration of mankind. Mr. (now Lord) Denman subsequently exposed to the British parliament the shameful administration of justice in Jamaica, by which many unfortunate Negroes were condemned to suffer death; and Dr. Lushington, Mr. Buxton, and others, also exposed with great ability and effect, at different times, various acts of Colonial oppression t."

Godwin's Lectures, p. 184, 135.

⁺ Ibid, p. 136.

Information on the state of things in the Colonies, derived principally from documents laid before Parliament, continued to be circulated during several years among the public, especially by the Anti-Slavery Reporter, an able periodical of the Anti-Slavery Society; and the nation was roused to remonstrate with Parliament, on the inefficiency of all the measures hitherto adopted, demanding the perfect redress of the Negroes' wrongs.

Slave emancipation received decidedly important aid, in 1828, through the determined zeal of the directors of the London Missionary Society respecting Africa. Dr. Philip, the superintendent of the Society's missions in South Africa, had sent a memorial of grievances endured by the natives, and which was laid before the government in 1823. Enemies to Colonial liberty prevailed, and no redress was obtained: but the directors repeated their memorial, with new evidence of most grievous cruelties exercised upon the aborigines, and presented to the government in 1824, 1825, 1826, and 1827.

but in vain. Dr. Philip, conceiving the existence of the Christian missions in South Africa depended on redress, returned to Eugland, and published his "Researches in South Africa;" which, giving incontrovertible details of enormous oppressions, awakened the country and the ministers of his Majesty.

Mr. Wilberforce manifested the liveliest interest in the relief of the Africans; and Mr. Buxton became their powerful advocate; giving notice of a motion for July 19, 1828, which resulted in the following resolution, and which, without a division, passed the House of Commons:—

House of Commons:—

"That this House has observed, with great satisfaction, that the original natives of South Africa have always been recognized by the British government as a free people, having a lawful abode in the Colony; and that the British government has promised to protect their persons, property, and possessions, the same as those of other free people:—That this House humbly solicits his Majesty to cause such instructions to be

sent out to the Colony of the Cape of Good Hope, as shall most effectually secure to all the natives of South Africa the same freedom and protection as are enjoyed by other free people of that Colony, whether English or Dutch:—That this House further humbly requests his Majesty to order copies or extracts of the Special Report of the Commissioners at the Cape of Good Hope, relative to the condition of the Hottentots and Bushmen, together with the papers given in to the Commissioners by Dr. Philip, and the Memorials addressed to the Colonial Office by the directors of the London Missionary Society, to be laid before this House."

On application for information as to the steps which had been taken in consequence of this Resolution, the directors of the Missionary Society were assured,—"That it being the fixed determination of his Majesty's government, that the native inhabitants of the Cape should enjoy, in their persons, property, and possessions, freedom and the full protection of the laws, the King's commands to that effect

have been conveyed to the governor of the Colony."

Freedom, with its legitimate rights and privileges, being thus established on a permanent footing, Dr. Philip returned to his important labours; and he "will be remembered for ages to come, as the friend of Africa, and the liberator of the Hottentots.

Dr. Philip had however, by this triumph, provoked the enemies of liberty and justice, and they sought revenge. "Shortly after his arrival, he was called to defend an action in the Supreme Court at the Cape, on account of a passage contained in his work— Researches in South Africa.' The decision of the Court, at the close of the trial, involved Dr. Philip in damages, which, together with the expenses of the action, amounted to about 1,200%. The directors, on receiving intelligence of this unexpected and painful event. wrote to assure Dr. Philip of their

Report of the London Missionary Society for 1829.

sympathy, and their readiness to afford him every requisite assistance: expressing at the same time their conviction, that as soon as the circumstance was known, a sum would be voluntarily furnished, equal to the amount required."

The Directors observe, in their Report for 1831,—"It affords the Directors great satisfaction to state, that from Dr. Philip's personal friends—the friends of missions, and the friends of oppressed and enslaved Africa, in whose cause Dr. Philip was justly regarded as suffering—a sum equal to the charges above stated has been raised; an expression of public confidence to which Dr. Philip is honourably entitled, and which cannot but be highly satisfactory to his own mind, has been given; and a handsome surplus remains to be applied, according to the wishes of the donors, to the benefit of his family."

West India oppressions were now contemplated with increasing abhorrence; and, in condemnation of slavery, resolutions were passed by the different bodies of Dissenters. The prevailing spirit may be learned from the following passage in the petition of the "General Body of Protestant Dissenting Ministers of the Three Denominations in and about the cities of London and Westminster," adopted June 4, 1830:—"By painful

nisters of the Three Denominations in and about the cities of London and Westminster," adopted June 4, 1830:—" By painful experience the conviction is forced upon them, that the pretensions of the slave-masters are irreconcilable, alike with the precepts of Christianity and the laws of

justice; that shavery can never be upheld, but at the tremendous sacrifice of the most sacred principles of our religion, and the most imperative moral duties; and is therefore equally a repreach to our national character, and an anomaly in our constitutions.

That its effects are every way pernicious, debasing the slaves below the standard of their rational nature, and degrading slavemasters beneath that rank which they might otherwise hold in the scale of civilized communities."

Unanimity being thus found amongst the principal Dissenters, and the Quakers being indefatigably zealous in the cause of the

## British Colonial Slavery Extinguished. 67

Negro, gentlemen of talents, both ministers and laymen of different communions, were appointed by a branch of the Anti-Slavery Society, in different parts of the country, to give lectures on Negro Slavery. Chapels, meeting-houses, assembly-rooms, and townhalls, were everywhere crowded; and by this means especially all classes of the community became familiarly acquainted with the history and enormities of this atrocious national oppression.

Lord Goderich, Dec. 10, 1831, sent dispatches to the governors of the Colonies, requiring immediate attention to the resolutions of 1823. But his lordship's communication was generally regarded with contempt; and a terrible persecution arose against the Missionaries, on account of some of the slaves refusing to work at Christmas, supposing their freedom had been received, but kept from them by their masters. "Sanctioned and approved by the magistrates and other local authorities in the island of Jamaica," the white inhabitants determined on expelling the instructors of the slaves,

and commenced destroying their chapels. A few passages from some of the correspondents in the Jamaica Courant, will exhibit the diabolical spirit which prevailed. That of Feb. 10, 1832, recommends "the importation of troops and bloodhounds, to hunt the slaves and missionaries with." Having mentioned the shooting of five slaves, and other "havoc among the rebels," one says, "I shall not consider that we are safe, until we can fall upon some plan of getting rid of the infernal race of Baptists, which we have long fostered in our bosoms, and of demolishing their bloody pandemoniums." Another writes, "Let Bruce know, that the great and glorious work has commenced. It is now ten

their bloody pandemoniums." Another writes, 
"Let Bruce know, that the great and glorious work has commenced. It is now ten o'clock, and all hands are at work demolishing the Baptist and Wesleyan chapels. The Methodist chapel is down, and the mea are hard at work at the Baptists'. There is the devil to pay here to-day, as you may suppose, among the saints and their followers."
Slavery, utterly repuepant to religion in

Slavery, utterly repugnant to religion in every form, especially to scriptural Christianity, had engendered this shocking spirit:

but the state of morals generally in Jamaica. arising from that debasing system, while its enormous corruptions cannot here be described, may be imagined from the following appalling facts, contained in "an authentic statement of the baptism of illegitimate and legitimate free children in the different parishes in the island, in 1830, as taken from the registry in the bishop's office in Spanish town. The account is confined to the free. there being no slave children that can be called legitimate. Legitimate 380, illegitimate 958*."

After such a statement, it will not be a matter of surprise, that in the year 1831, eight years after Mr. Canning's proposal for improving the condition of slaves, when a bill was brought in to the House of Assembly for abolishing the flogging of women, it was negatived by a majority of 31 against 2!!

The following summary of the chapels wickedly destroyed, and of the amount required to rebuild them, at the lowest possible rate, has been published by the Baptist Missionary Society :--

[·] Anti-Siavery Reporter, Feb. 1832.

British Colonial Slavery Exti	nguished.
-------------------------------	-----------

Salter's Hill.—Burnt by order of the	
Captain of Militia, stationed at	£.
Latium	4000
FulmouthPulled down by the St.	
Anne's Militia, while occupied as	
Barracks	3000
Montego Bay Pulled down at Mid-	
day by the Inhabitants, headed by	
several of the Magistrates	6000
	0000
Savannah-la-Mar.—Pulled down by the	=
Parishioners	700
Ridgeland, alias Fuller's Field.—Burnt	
by two Overseers. A valuable House	1000
Rio BuenoBurnt	1000
Stewart's Town Injured to the amount	
of	250
Brown's Town Pulled down by the	
Inhabitants	800
St. Ann's Bay.—Pulled down by the	•
Inhabitants of the Parish	9500
	3500
Ebony Chapel.—Burnt	<b>50</b> 0
Total Amount of Chapels destroyed,	90 750
Loss in the destruction of Mission Pro-	av,100
perty, in Houses rented:	•
Gurney's Mount.—Pulpit, benches, &c.	300

British Colonial Slavery Extinguished.	71
Putney.—Benches burnt	50
Lucea.—Benches and lamps	-50
Ocho RiosPulpit, pews, and benches	100
	,250
The Chapel at Lucea, belonging to the	•
General Baptists, but occupied by	
our Society, pulled down. Offered	
for sale by the General Baptist	
Society for	966
Losses in horses, furniture, clothes.	
books, &c. partly belonging to the	
individual Missionaries, and partly	
to the Society, about	500
Extra Expenses incurred by travelling	-
expenses, and Mr. Knibb's passage	
home, at least	en
alome, at least	<del>UU</del>

Amounting in the whole to ....£23,250

The Methodist Missionary Society estimated their loss by these outrages, at about

Rev. Mr. Knihb and several other missionaries were thrown into prison and brought to trial: but no evidence appearing against them, as encouraging the slaves to disobey, they were discharged; still, being threatened, they proceeded to England to relate the deplorable condition of the island of Jamaica. A public meeting was called in London, April 25, 1832, by the Baptist Missionary Society, to make known their condition in the West Indies; and the General Meeting of the Anti-Slavery Society was held May 12, when Lord Suffield presided. These meetings contributed to increase the public ardour in favour

of the slave, and the cause of emancipation

rapidly advanced.

Jamaica being in such a state of excitement, Lord Belmore was recalled, and Lord Mulgrave was sent out as the new Governor of that island; where associations had been formed, called "Church Unions," for the purpose of expelling every missionary and teacher of the slaves, not belonging to the Church of England. That nobleman acted with great firmness and moderation, putting down these combinations as unlawful, and affording protection to the persecuted ministers of Christ.

Opposition however was still made in both houses of parliament, by those who were interested in the profits of Negro slavery, to all

measures of relief for the slave; but the zeal of the nation increased for emancipation. Further time was gained by the West India party, by the appointment of committees of the Lords, and of the Commons, to inquire into the state of colonial slavery: but their reports being printed, the abundant evidence of the abominations of the Negro bondage was overwhelming to its advocates.

Slavery was now denounced as a "system of hourly murder:" for it was shown by Mr. Buxton's statistical tables, that "in 1830. the slaves in all the British West Indies could not exceed 695,000, being a decrease of at least 105,000 in twenty-two years." But had the slaves increased at the same rate with those in America, there would have been 1,423,317-so that the actual loss in the twenty-two years was 728.317!

Divine Providence, at this period, favoured the cause of the Negro, by giving us a Reform in the representation; and at the general election in 1832, a large majority of the House of Commons were elected, chiefly by the influence of the Dissenters, under pledges to their constituents to vote for the extinction of

# 74 British Colonial Slavery Extinguished. slavery in all the colonies of Great Britain.

Parliament assembled Feb. 4, 1833, to hear

His Majesty's speech, which omitting all allusion to the popular subject, produced serious disappointment. Government, however, soon publicly declared that the case of colonial slavery should be taken up at an early period, and "that the plan to be submitted should be satisfactory to all parties:" and that emancipation should take place "so soon as it could with safety be accomplished." Public opinion had happily led to this promise: but nothing short of the extinction of SLAVERY would be satisfactory: and a special general meeting of the Auti Slavery Society was called April 2, 1833. Never was such a meeting held in Exeter Hall, for numbers and respectability; and hundreds were oblined to retire, not being able to gain admittance. Lord Suffield presided, supported by many noblemen, gentlemen, and ministers of different denominations, the most eminent for public station, political character, and personal worth, generously determining that this system of iniquity shall now be EXTINGUISHED. Humanity and religion prompted a still

more important meeting at Exeter Hall, April 18th: this consisted of Delegates from every part of the United Kingdom, gentlemen of every profession, from the extreme parts of England, Scotland, and Ireland. hundred and sixtu-nine assembled on this occasion, and were unanimous in their determination that slavery shall cease in the British dominions. A memorial to this effect was carried next day to the house of the prime minister. Lord Grev. by more than three hundred of the delegates, who had an audience with Lord Althorp, and the Hon. Mr. Stanley. who had recently been appointed Secretary for the Colonies. Both these ministers expressed their astonishment at the scene they witnessed: and Mr. Stanley declared his resolution to give his immediate and best attention to the subject of colonial slavery, especially as he was so impressed with the memorial of so respectable, conscientious, and religious a body of gentlemen as those present. To us he appeared much affected as he uttered the last expression.

Samuel Gurney, Esq. a "Friend," represented this delegation, and read the memorial;

Mr. Stanley brought forward his plan of emancipation, May 14, 1833, in a speech of great power and eloquence, and leave was given to bring in his bill. This provided that slavery shall immediately be abolished, the slaves being apprenticed for a term of twelve years: three-fourths of their time being employed for their masters, in return for the present allowance of food and clothing, and the fourth is to be their own, for which they shall receive wages: the irresponsible power of the master shall be at an end, and corporal punishment awarded only by the magistrates. To compensate the proprietors, 15,000,000/. should be granted on loan to them, to be paid out of a portion of the wages of the slave!

Powerful objections were made to these provisions, as unjust and cruel, in consequence of which the term of apprenticeship was reduced to seven years; and the slave was to pay no part of the price of his redemption; but

the public were to grant as a compensation to the planters the sum of 20,000,000l.!

Mr. Wilberforce lived to hear of this glorious measure extinguishing slavery, and that the public had agreed to pay 20,000,000l. for the redemption: that great philanthropist and eminent Christian entered his eternal rest July 29, 1833, about the moment when the most important clause in the Slavery Emancipation Bill was carried! It was read a third time and passed in the Commons, Aug. 7, after a clause had been introduced securing to the Negro the use of the Sunday. In the Lords it was read a third time and passed. Aug. 20th. and on the 28th it received the Royal Assent! Christian patriotims and philanthropy thus gained a most worthy triumph, which ought never to be forgotten through all generations. Thomas Fowell Buxton, Esq. the indefatigable advocate of the slave in the House of Commons, deserves the gratitude of his country; but his labours would have utterly failed, had he not been nobly supported by sincere Christians of all denominations, especially the Directors of the London,

Baptist, and Wesleyan, Missionary Societies, and the generous Society of Friends.

Subject to the obligation of apprenticeship for seven years, this great Magna Charta for the Negro declares, that "all slaves in the British Colonies are emancipated from the first of August, 1834, from which time slavery shall be utterly abolished for ever throughout the British dominions."

amount to perfect liberty, no apprenticed labourer is to be "compelled to work on Sundays, nor prevented from attending religious worship on Sundays. Full protection also is to be afforded to all Christian missionaries, in prosecuting their benevolent labours

for the benefit of the Negroes."

Though these merciful arrangements do not

"Among the measures of the session," says the Christian Observer, "there is not one that we look back upon with more pleasure than that great act of national justice and humanity, the Abolition of West India Slavery. We considered, indeed, the compensation of twenty millions of money as inordinate: and the system of a long-con-

tinned modified slavery, under the name of apprenticeship, as evil both in principle and practice; but the proposed duration of the apprenticeship has been materially abridged. and the pecuniary grant has had the happy result of leading the colonists to look with less. displeasure at the abolition of slavery : or at least, now that it is decided upon, to profess a willingness to co-operate with the British legislature in carrying into effect the measure for its extinction. Had a plan for emancipation been long delayed, the " vested rights" of slavery might soon have been bought up cheaply enough; for the slaves were beginning to comprehend, that, in the sight both of God and of all impartial men, they had a right to their liberty; and they were prepared to enforce that right: so that slave labour would, before long, not have been worth many months' or days' purchase. The planters therefore are well off, to have obtained an enormous compensation for what never, upon any just principles, was their's, and could not have been their's long; while humanity has reason to rejoice that so feasful

and bloody an issue has been prevented, even by a costly pecuniary sacrifice."

Christian philanthropy, having triumphed in England, will prevail all over the earth; and not in Britain only, but in every country it shall be proclaimed, SLAVERY IS NO MORE! British Christians have the delightful satisfaction of knowing, that their decision has already had considerable influence in some slave countries, especially the United States of America; and rational liberty, sanctified by pure Christianity, must be realized by every people upon earth.

Desirous of ealling the powerful attention of the servants of God to this worthy subject, we give the following as a tolerably correct estimate of the number of human beings still held in slavery by powers calling themselves Christian.

French Colonies	300,000
Cuba, and Porto Rico	500,000
Other Foreign Colonies	100,000
Brazil	,000,000
United States of America 2	,250,000

^{5,150,000} 

### CHAPTER VI.

#### EFFORTS TO EVANGELIZE THE NEGROES.

"Muse, take the harp of prophecy: Behold t The glories of a brighter age unfold: Friends of the outcast! view th' accomplish'd plan, The Negro towering to the height of man: While Justice, leagued with Mercy, from above, Shall reign in all the liberty of love; And the sweet shores beneath the balmy west Again shall be the Islands of the Blest."

BRITISH Christian zeal, by the righteous Act of Slave Emancipation, has chained, if not destroyed, the demon of despotic cruelty and unholy bigotry in the West Indies. There is however a great work yet to be performed by Christian philanthropy among the liberated Negroes: but, constrained by the love of the Redeemer, this service will be cheerfully accomplished by his disciples.

Degradation and debasement, by the various evils inseparable from the pitiable condition of the slaves, will require the most careful and vigorous efforts of evangelical zeal to correct and remove, to render their acquired freedom a present and a permanent blessing. Both adults and children, as many as possible, should be taught and encouraged to read and write; a general system of education should be devised, and conducted upon the principles of the Holy Scriptures; infant schools should everywhere be established; and there should be sent forth an ample supply of pious, zealous, and well-qualified missionaries.

Slavery, even then, will long be remembered, both by the white and the coloured population; and the prejudices of caste will probably succeed to the atrocities of tyranny, as is the case in the United States of America. Many of the Whites, it is probable, will not allow that the Blacks are men like themselves; and some will spurn the thought of their having equal rights and privileges; lamenting that such an institution should not be continued, as that of Negro slavery!

Christian wisdom and kindness have contemplated these things, being determined to provide the means of relief, education, and salvation. And here is a widely extended field for the exercise of evangelical charity: for according to the best calculations. "the aggregate number of slaves, even partially under religious instruction by all the religious bodies, did not exceed 50,000, being only a seventh of the whole. The proportion of the free black and coloured inhabitants who attend religious instruction is much larger!*" Religious instruction for 350,000 Negroes newly emancipated, with the privilege of attending the ordinances of God's house and worship, will require the most energetic measures, and an enlarged scale of liberality from the disciples of Christ in Britain.

Missionary, Bible, and Tract, Societies, have, however, devoutly deliberated concerning their opening opportunities of usefulness and their increasing responsibilities. Resolutions, worthy of their principles and profession, have recently been formed, to immediately increase the number of evangelical labourers in the West Indies, where some of

[.] Byidence before the House of Commons.

the Missionary Societies have had their principal and most favoured stations.

The Baptist Missionary Society, though in partial mourning on account of their thirteen chapels lying in ruins, are encouraged by the glorious prospect of permanent liberty being enjoyed by the slaves; and they are making arrangements for the more vigorous and extended prosecution of their divinely benevolent work.

Righteousness demands that the planters should be compelled to rebuild their places of worship, which they had destroyed; and application was made to Lord Goderich, who sent a dispatch to Lord Belmore, Governor of Jamaica, for that purpose: but the House of Assembly refused to listen to the just requisition. Government was unwilling to press the claim on the Colonial Legislature a second time, lest it should impede emancipation; and required an account of the Society's loss: which being given at 17,900t. sterling, 5,510l. remaining debts on the chapels were promised in an official communication, with this honourable remark: "That the

Negro population might not be deprived of the services of those able and zealous missionaries who were compelled by violence to quit the colony."

Representations being made by the Society that this grant would prove inadequate, the committee were recommended to raise half the remainder, 6,1954. and with the understanding that the other half should be provided by the government. Cheered with this intimation, the Society, at their general meeting, June 20, 1834, commenced a subscription, with 5004. from W. B. Gurney. Esq. the chairman, and 5004. from J. B. Wilson, Esq. the treasurer, and which was made up more than 2,0004. immediately, the appeal being specially made "in behalf of thirteen scattered churches, comprising 5,000 members, and 10,000 inquirers."

Ninetsen active and efficient missionaries the Baptist Society have in this field of labour, and they are intending to increase this number of labourers in the West Indies.

The Wesleyan Missionary Society have nobly purposed concerning the evangelization of the Negroes in the West Indies. "Six mission chapels in Jamaica, destroyed or damaged in 1832," require "at the lowest sum necessary for the restoration of them to their former state, 2,690l. for which application was made to the government, who promised 1045l. when the other half had been raised by the public."

Liberality has been henourably manifested by the Wesleyan body, and their friends, especially by some generous members of the church of England, for the purpose of increasing the number of their missionaries in the West Indies, and of supporting and extending their missions in those colonies. About 7,000l. have been thus specially contributed: and their "Missionary Notices" for July state, that "eighteen additional labourers in the field have been already appointed; and four more have recently been voted; making twenty-two additional to the

former number, and seventy-five in all."

The Moravian Missionary Society have for more than a century had devoted labourers in the West Indies. Their efficiency and

holy zeal, as evangelists and pastors, have gained the admiration of the whole Christian world; and they could not be expected to be unmindful of the opening prospects. They have already about fifty missionaries (112 male and female) in the West Indies; but they have worthily resolved on prosecuting their great objects with renewed vigour, and sending out several additional labourers, as funds may enable them, to their field of operation among the Negroes.

The London Missionary Society had but few agents in their evangelical service in the West Indies, they being chiefly stationed in the South Sea Islands, India, and South Africa. Six stations, and several out-stations, however, in Demerara, Essequibo, and Berbice, are occupied by five missionaries of this society, aided by some native evangelists, and their ministry of mercy has been crowned with divine success. But the directors determined immediately to send out fourteen additional missionaries to meet the present necessity of the emancipated Negroes. Subscriptions especially for this purpose have been

88

made, and more than 4000l. were reported at the General Meeting in May. What is of more consequence, the Directors have found a supply of well qualified missionaries.

The Church Missionary Society have some catechists and schoolmasters in the West Indies; and they are appealing to their friends in behalf of their stations among the Negroes: but they seem to fear interference with the parochial clergy of the islands. The "Corresponding Committee" of Jamaica. in the Report of the last year, say, " Among the circomstances of encouragement which the committee have met with during the last twelve months, the following may be particularly mentioned. A gentleman of large property in the parish of St. Elizabeth, has offered the society three lots of land, of twenty-five acres each, on properties situated in different parts of that parish. Two similar offers have been made by proprietors in the parishes of Clarendon and Manchester. They must, however, remind their friends, that LABOURERS are necessary to the reaping and gathering in the harvest. They see the work increasing on every side—they find, notwithstanding some discouragements which they have experienced, new opportunities of usefulness presenting themselves to their acceptance; but they have not the power to take advantage of them; and this, not so much from a want of necessary funds, as from want of well-trained, devoted, and laborious teachers. Nay more—some of the stations heretofore occupied they have been obliged to abandon, even while the field of labour is lengthening and widening, while thousands are craving to have their spiritual wants supplied."

Surely this appeal will not be in vain, especially as God appears to be blessing the schools of this society.

The Religious Tract Society, one of the chief bonds of union to all the several missionary institutions, have acted nobly towards the West Indies. They have reselved on granting a large supply of tracts and books, suited for the Negroes in their present circumstances. From an examination of their records of "Gratuitous Issues," it appears, that during the past year this Society have voted, in tracts and

books for libraries, for the Negroes, under the care of the missionaries, to the amount of FOUR HUNDRED POUNDS. It is no less gratifying to find that purchases to that amount have been made of the Society's publications for the West Indies.

The British and Foreign Bible Society could not remain unmoved while contemplating the present scenes of preparation for Negro emancipation, especially as most of its Committee are Directors of the various Missionery Societies, and that divine Institution constitutes the noblest bond of union to them, rendering, and receiving from them, the most efficient aid. Several of its generous friends had suggested the desirableness of furnishing the liberated Negroes with copies of the Holy Scriptures on the occasion of their emancipation: and the subject was urged upon the Christian public at the recent Anniversaries of the Missionary Societies. Our design requires a notice of a fewof the speeches delivered on those occasions by the friends of the Negroes, Mr. Buxton presided at the General Meetings of both the Wesleyan and London Missionary Societies in May, when he made most powerful appeals to the assembled thousands, on behalf of the injured slaves. Having referred to the silly predictions of the enemies of emancipation, respecting what they declared the certain ruin of the colonies, in consequence of such an act of justice and mercy. that elequent and patriotic senator remarked. "Multitudes said. 'It is impossible that the distressed people of England can spare TWENTY MILLIONS for such a purpose.' But they have spared it: the interest has been prowided : and none can deny, that after providing it the finances never were more prosperous. These are some of the advantages of the altered state of things; and I do earnestly trust that they may be regarded as proof that the God of mercy - the God and Father of our Lord Jesus Christ-has blessed us. The minds of many had been haunted with visions as to futurity; with apprehensions, not of defeat, but of victory; with fears of blood, of massacre, of ruin; the negro free, but his hands embraed in murder; free, but his feelings demoralized, and his improvement thrown back 92

at least half a century; free, but the bond-

slave of sin and misery. What if it had been so! What if another St. Domingo tragedy had taken place! What gloom and horror had then been struck into the heart of the most

staunch abolitionist! But the mercy of God has preserved us from it. But then, 'it has cost the country twenty millions.' And do we grudge it? (Loud cries of 'No. No.' from every part of the Hall.) It has cost us twenty millions - but it has saved the colonies.

It has cost twenty millions-but it has liberated the Negroes. It has cost us twenty millions but it has preserved our honour, and raised our

fame among the nations of the earth. It has cost twenty millions - but, I trust, it has saved us from the anger of that Deity, who could not but have looked upon us in wrath and indignation, had not this evil been removed. And have we never spent twenty millions before? Yes, in three months, by warfare: and a grand and splendid victory followed. Yes! we did once before spend fifty millions about the Negroes: and I would that the record of it were obliterated from the annals of

our country. I do not wish to under-rate the martial exploits of our country : but I do say, that this is the greatest, the most important conquest that ever was achieved. It has been a bloodless victory: a victory over death: for that pest, slavery, ceasing, the population will instantly multiply; a victory overbitter. grasping, European, Christian avarice; - for slavery ceasing, the slave trade must cease also ; -a victory overignorance; for arts and science will now flourish and increase; -- and a victory over heathenism also; for Christianity will now unfurl her banners with a success hitherto unknown. Then what delightful results will follow! We may hope, with the blessing of God, if Christians will do their duty - if they will but enter the door which Providence has set open,-if they will but send forth a flood of instructors (and that is my hope and dependence), we may hope, I say, that information will spread, and that the Negroes will be civilized and Christianized to the full extent of our desires. Remember the wrongs of Africa; and remember that the only compensation you can offer, is religious instruction. Re94

member, too, that the Negroes are ripe for instruction. But if these considerations will not avail, if you will not go farther in behalf of the poor West Indian slaves, then must I present to your notice five millions of slaves who are not emancipated; five millions, who, I grieve to say it, are held as goods and chattels by Christian powers. All depends upon this experiment in our colonies. Fail this experiment. and fail their hopes! Succeed this experiment. and they become free! Turn to Cuba, turn to the Brazils; there the slave-trade is pouring in vast bodies, and there slavery is devouring them! But turn your thoughts to America-to free, enlightened, liberal, glorious America! In one aspect, there is not a nobler sight on the face of the earth; expanding with so much power; leading the way in many respects so gloriously; and then, "enjoying so much liberty." Liberty! why any American would die for it. and pities us for our ignorance of it! Well. but what means that whip? How are we to interpret those groans and sighs of the Negro? How is it that human beings are put up to sale by auction, the father in one lot, the

child in another; the husband in one lot, the wife in another? But I do hope that, for their own sakes, slave-owners, even in the United States, will not much longer remain; and if the West India Negro prove himself a good member of society, a laborious, industrious citizen, the day that shall see the downfal of American slavery is not far distant. Now this consideration weighs mightily with me: you will not only send the gospel to the Negro. civilization to the savage, liberty to the slave. Christianity to the heathen; but you will send shese blessings beyond the sphere of British benevolence, though not beyond the sphere of Christian example. We have been engaged for many years in contention with the planters; and when their prejudices ran high against us, we gave them twenty millions of money. Now if you concur in doing so to your opponents. I say not. Do the same, but. Give a thousandth part of that sum, for the sake of spreading civilization and religion through the islands."

The Rev. Hugh Stowell, of Manchester, at the General Meeting of the British and Foreign Bible Society, referred to the extinction of Colonial Slavery, with much effect, in the following language:

"Perhaps I may be allowed to touch on one point, to which I alluded at a kindred Meeting vesterday? - for surely all these Meetings are kindred Meetings! The name of Wilberforce was mentioned; and it recalled to my mind that great cause in which he toiled. and laboured, and died - for doubtless his own death was accelerated by his labour to accelerate the death of slavery. There is something exceedingly delightful in the thought, that his spirit, which sighed for the kingdom of God, still lingered on the verge of earth, till he could carry with him up to the throne of heaven the glad tidings that his work was done. And when this favour was granted, it seemed as if he should say, with good old Simeon, 'Lord, now lettest thou thy servant depart in peace!'- If the spirits of the just be allowed to listen to what passes on earth. I am sure his spirit will sympathize in the suggestion I am about to make to you that every slave, on receiving the charter of

his earthly freedom, should, at that moment, receive the Bible, and be put in possession of the charter of his heavenly freedom.

"I should propose, that a separate fund might be raised, in order to put a copy of the word of God, in his own language, into the hand of every slave; as I know of no boon that can so well compensate him for the wrongs he has sustained, as the gift of those Scriptures which make known the pearl of great price."

Christian benevolence never appeared to pervade the minds of the servants of God more eminently than at the Missionary Anniversaries in May, and every heart seemed to respond to the proposition of Mr. Stowell. The subject was introduced to the Committee of the Bible Society, by its excellent President, Lord Bexley; and the results of their deliberations were published in the following minutes of the Committee:—

"Proceedings at a Meeting of the Committee of the British and Foreign Bible Society, on May 12th, 1834. The Right Hon. Lord Bexley in the chair.

The President having adverted to the idea thrown out by the Rev. Hugh Stowell, at the last annual meeting, of a copy of the Scriptures being furnished to the Negroes on their approaching liberation,

It was resolved, That it be referred to the sub-committee for general purposes, to consider whether, and by what means, such a measure can be beneficially carried into effect.

At a Meeting of the Sub-committee for General Purposes, on May 16th. The Right Hon. Lord Bexley in the chair.

After a lengthened discussion on the means to be adopted for supplying the Negroes with a copy of the Scriptures on their approaching liberation, it was

Resolved, That the further consideration of the subject be postponed for the present.

At a Meeting of the Sub-committee for General Purposes, specially summoned to resume the consideration of the subject of supplying the Negroes in the West Indies with the Scriptures on their approaching liberation, and on other business, on May 30th. Samuel Mills, Esq., in the chair:

Resolved, That it be recommended to the General Committee to adopt the following resolutions: viz.—

That the committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of Slavery in the British Colonies.

That this committee, while they rejoice in the extension of civil freedom to their fellowmen, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress:—"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John viii, 31, 32.—"Being then made free from sin, ye became the servants of righteousness." Rom. vi, 18.

# 100 Efforts to Evangelize the Negroes.

That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds, to this heavenly freedom; and that to present, in an affectionate manner, to such persons at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

That, with these views, a copy of the New Testament, accompanied by the Book of Psalms, in a large type and substantially bound, be tendered to every person receiving the gift of freedom on the approaching First of August, who can read; or who, though not able to read, is the head of a family in which there are readers, or children learning to read; such parties receiving a recommendation from a minister, teacher, or employer.

That circulars be sent to the Rev. James Thomson, the Society's agent, and to the officers of the various Bible Societies in the West Indies, and at the Cape of Good Hope, and to the Society's correspondents at the Mauritius, communicating these Resolu-

tions; and requesting them to take measures, without delay, for ascertaining the number of copies that will be required, and to give such further assistance as may be in their power: and that it be particularly suggested to them, to put themselves in communication with the clergy, missionaries, catechists, and teachers of the different Missionary Societies, as well as with other benevolent individuals.

That the above Resolutions be inserted in the Monthly Extracts.

At a Meeting of the Committee, held on Monday, June 2. The Right Hon. Lord Bexley in the chair:

Read and confirmed the minutes of the sub-committee for general purposes, of May 30th."

#### CIRCULAR.

Bible Society, June 2, 1834.

DEAR FRIENDS,—We request your earliest attention to the accompanying Resolutions;

and we venture to rely upon your fullest concurrence in them, as well as your zealous aid in carrying them into effect. The benevolent idea on which the Resolutions are based was suggested at our late annual meeting. on May 7th, by the Rev. Hugh Stowell, of Manchester, and was received with general approbation. Our committee have had unfeigned satisfaction in considering the subject, and in adopting the measures now submitted to you. We conceive that it will not be difficult for you to give them the necessary degree of publicity, and to avail yourselves of that co-operation, which the clergy, and missionaries connected with various societies. and other individuals in your island, will. we are assured, be ready to yield. The hope is indulged, that that affectionate spirit in which the idea originated, and by which it has been matured, is calculated to make a salutary impression on the mind of the Negro. The copy of the New Testament, presented on this interesting occasion, is designated as an act of congratulation from British Christians to the Negro, on receiving his

freedom, and as an appropriate means of calling his thoughts to that better freedom with which Christ makes free them that are his, and without which earthly liberty is but of little value. The gift will be accompanied by many prayers, that the blessing of God may attend the perusal of his Holy Word, and that multitudes may be led by it into the possession and enjoyment of the glorious liberty of the children of God.

We are, yours,
A. Brandram. G. Browne. Secs.

At a Meeting of the Sub-Committee, to carry into effect the measure of supplying the Negroes with copies of the New Testament, June 11:—

It was Resolved, That as it appears from information already obtained, that the expense of the above measure is likely to amount to 29,900%, it be recommended to the Committee to open a Special Account for that purpose.

At a Meeting of the Committee, June 16:-Read and confirmed the Minutes of the above Sub-Committee.

Christian liberality in Britain will not be reluctant to supply the means of furnishing the Negroes with the Holy Scriptures. Avarice may contract the souls of those who have been opposers of Negro freedom, they having only the form of godliness: but those who feel the power and consolation of Christianity will be constrained to contribute to so noble and glorious an object. Of this we have a delightful proof in the first donation to the Bible Society in aid of the "Special Account," from one of the Directors of the London Missionary Society. The following truly generous communication from that gentleman. we trust will have many imitators.

" Walthamstow, June 4, 1834.

"I should in vain attempt to express the delight with which I have reflected on the information you gave me vesterday evening. of the noble Resolution come to by the Committee of our much-loved Bible Society-to present each Negro, who can read, on the approaching day of his emancipation, with a Bible or Testament. May it become, to all who receive the gift, a token, that, with civil liberty, they shall be made partakers. through the Divine word thus put into their hands, of that superior liberty, with which He who inspired that word can alone make them free! I presume it includes a similar grant to all young persons, who, by learning to read, shall qualify themselves to receive it. Taken in harmony with the enlarged efforts of the several Missionary Societies. I hail this Resolution with thankfulness, as a cheering prognostication of the Divine intention to crown the great national measure, on which it is founded, with His own blessing, and to follow it with the happiest results.

In reference to the cost of this great Christian effort, I cannot but regard it as an act of much faith in God and the Christian community, which, I trust, will be met with a kindred spirit, by our countrymen, through

# 106 Efforts to Evangelize the Negroes.

the whole empire; and I beg to have the honour of presenting, as a small expression of my own feelings, the enclosed check of 1001. as a contribution towards the charges of the proposed measure.

"W. A. HANKEY."

Joseph Trueman, Esq.



## CHAPTER VII.

## CHRISTIAN COMMEMORATION OF NEGRO EMANCIPATION.

Hail glorious day of jubilee! For Afric's injured race: Hail the sweet gift of liberty Her children now embrace!

Hail! favour'd Britain! guilt of blood, Which Negroes' chains proclaim, No more shall rise before thy God, Or tarnish thy fair name.

Nations shall hail thy just decree! America shall burn With zeal to set her millions free, And thus new glories earn.

Shine! gracious God, through every land Thy Jubilee proclaim! Break every fetter! burst each band! Through our Redeemer's name.

Grant thy blest Spirit with thy Word Our empire long to bless; Let every soul through Christ the Lord Thy liberty possess. SPLENDID achievements and national deliverances have ever been deemed worthy of special commemoration. Reason and religion unite in approving such a procedure: it is sanctioned by the oracles of God.

Britain has been distinguished above all modern nations, both by mighty conquests and divine deliverances; and she has therefore bright eras to review, and great occasions for rajoicing: but perhaps no event in the whole history of our country is more worthy of joyful commemoration than the extinction of Negro Slavery throughout the dominions of Great Britain.

Waterloo will be remembered to the end of time, as the theatre on which was terminated a species of military despotism and slavery on the Continent, bringing peace to the whole of Europe. The achievement was glorious, and it will long be commemorated: but that brilliant victory, gained principally by British valour, was acquired at the price of blood—the precious blood of many thousands; and leaving thousands of mourning widows and orphans!

Bloodless was "the glorious revolution" of 1688; and that mighty event is truly memorable, terminating the slavery imposed by intolerance and arbitrary power, and securing the inestimable blessings of civil and religious liberty to Great Britain.

Constitutional freedom, secured by that merciful interposition of Divine Providence, was commemorated with devout thanksgivings and prayer, by thousands of the servants of God; and that emancipation inspired them with the assured hope of ultimate triumph, in their labours to establish the same privileges for the injured Negro, and for every people upon earth.

Negro emancipation will be commemorated by the pious, both in Great Britain and the West Indies, on the glorious day of jubilee, August 1, 1834: and some notices of that commemoration will here be appropriately recorded, as they have been announced by the several Missionary Societies, and resolved on by the different denominations of Christians.

The London Missionary Society, early in the year, and at their general meeting in May,

resolved on observing that memorable day, by special thanksgiving to God, and prayer for his blessing on the means of increased evangelical labour among the Negroes; and published the following address to their friends in the Missionary Chronicle for July. From that interesting document will be seen the spirit in which that momentous emancipation is contemplated.

"The First of August.—Religious Services in Relation to the Abolition of Slavery.

"The approach of the period fixed for the extinction of slavery throughout the British Colonies, greatly increases the solicitude with which the great change then to take place in the civil condition of a large portion of our fellow subjects is regarded; and the grateful sense the Divine goodness, which becomes deeper as the season of promised deliverance draws nigh, excites a livelier concern on behalf of the many thousands, who will be chiefly affected by an event justly to be regarded as one of the most remarkable and honourable in the annals of our country.

" Fully participating in these feelings, the Directors of the London Missionary Society would invite the attention of the friends of the Society, the ministers and churches of the land, to the subject which in the Missionary Chronicle for the month of March last, and at the late general annual meeting of the Society, they recommended to public attention,-That the 1st of August next, the day on which, with regard to most of the colonies, slavery will cease, be observed as a day of special thanksgiving and prayer for the Divine benediction on all affected by that important event. Considering also the urgency of the call for immediate exertions on the part of British Christians, to secure for the Negroes all the advantages that freedom will place within their reach; the extended operations already commenced by the Society, as well as by kindred institutions, and the inviting prospects opening in many parts of the colonies; the extra amount of means that will be required, at least for some time to come, to prosecute these efforts with efficiency and vigour the Directors would

suggest to their brethren in the ministry, and others more particularly concerned, the propriety of collections, where such have not been already made, in connection with this service, for the extra exertions now in progress on behalf of the Negroes in the British Colonies."

The Baptist Missionery Society, cherishing the same spirit of solicitude for the Divine blessing to rest upon their contemplated increase of efforts to evangelize the Negroes, introduced the subject of the Negroes' Jubilee to their General Meeting in June, and recommended their ministers and churches through the country to observe the first of August as a day of special thanksgiving to God for Negro emancipation. At a special meeting of the Board of Ministers, in London, held July 8, the following resolutions were unanimously passed.

"1. That the Board sympathizing in the situation of our Colonies, and rejoicing in the mercy which God has shown in bestowing a full emancipation on the slaves in the West Indies, cordially approves of the Resolution

passed at the Annual Meeting of the Baptist Missienary Society, and unites in recommending that the first of August be set apart for special thanksgiving to God on their behalf.

"2. That it be recommended to neighbearing congregations to have a united service in the morning; and that each church meet for worship in its own place in the evening, and that the several denominations of Christians be respectfully invited to unite in the services."

The Anti-Slavery Society have published the following very excellent "Address to the public of Great Britain and Ireland on the occasion of the approaching termination of colonial slavery, on the first of August next."

Act of 3 and 4 William IV, chap. Ixxiii, § 12.

"Be it enacted, that all and every the persons who on the first day of August one thousand eight hundred and thirty-four shall be holden in slavery within any such British colony as aforesaid, shall upon and from and after the first day of August one thousand eight hundred and thirty-four, become and be

to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August one thousand eight hundred and thirty-four, slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad."

Surely a day of such vast moment to the welfare of one part of the empire, and to the honour of the whole, ought not to pass unnoticed. Imagination cannot picture the mighty change which will be brought on that day. But those who have dwelt for years in deep compassion on the ceaseless scourgings which slavery demanded, the stripes which disfigured every day; who have beheld the population melting away, and finding deliverance from oppression only in the grave; and who, above all, have beheld their own fellow-subjects debarred by the deliberate fiat

of Christian men from the benefits of Christianity,—these can form some faint conception of the evils to be closed, of the blessings to be commenced, on the lst of August, 1834.

We do know, however, that between the setting and the rising of one sun, the unspeakable abominations of the system will cease. Such a day in the annals of England ought not to pass unregarded. It is the day for undoing the heavy burdens and letting the oppressed go free; and the true celebration of such an event is in hearty and united thanksgiving to God for his marvellous achievement, and prayer that he will bless the work, bless the givers, bless the receivers, and make it a source of blessing to the oppressed and afflicted throughout the world.

Let, then, the 1st of August, 1834, be employed by those who have taken part in the great work, to the service and praise of God; let it be a day of lifting up our hearts to him, a day of exertions for promoting the religious instruction of those who are on that day called into a new state of being; and for craving the out-pouring of the Spirit on the

multitudes, who, having so long been enthralled by the wickedness of man, are at length delivered by the arm of God.

Some may think that this great work was accomplished by the act of man; some will ascribe it to one body, and some to another: but we trust that our friends, now that the conflict of party has ceased, and the cloud raised around us by the passions of man has been dispersed, will unite in acknowledging the signal providence of Almighty God, who has, from the beginning to the end, been the true Dorn of the glorious work; originating it in the hearts of its advocates,-lifting it over the all but insurmountable obstacles of its early days, -- setting at nought the counsels alike of friends and foes, providing meens, providing instruments, unexpected, diverse, conflicting, yet under the skilful guidance of the DIVING HAND, all urging forward to the same conclusion,-and from the chaos of confusion, the battle of irreconcilable opinions. bringing us to the incredible consummation of emancipation in peace, in harmony, in

safety, in congratulation and acquiescence on all sides.

Those who are the most intimately acquainted with the history of the cause will the most heartily acknowledge, that the issue is the work of Hm who "executeth judgment for the oppressed,"—who alone "worketh salvation in the midst of the earth."

We have no wish to prescribe to any of our friends the mode of celebrating the day. Each individual will pursue the course most congenial to his own conscience. But whatever be the outward act, every member of our Society will rejoice in the arrival of the Day of Liberty throughout the British Empire.

By Order of the Committee of the Anti-Slavery Society.

THOMAS PRINGLE, Secretary.
18. Aldermanbury.

June 27, 1834.

The Methodist Missionary Society have addressed their Ministers, Congregations, and

Societies, in Great Britain and Ireland, in a similar spirit, on the same great day: they say-" The Committee of the Weslevan Missionary Society have learned with much pleasure, that in some of the islands the missionaries and their Negro flocks have spontaneously resolved to celebrate that glorious day by special religious services, suited to the occasion; and the Committee have recommended the universal adoption of that measure in all our colonial stations. They have also reason to believe that the day will be similarly observed and honoured by several large and respectable sections of the Christian community at home (probably in a greater or less degree by our fellow Christians of all denominations) in compliance with the advice of the missionary committees belonging to their several bodies. In imitation of an example so laudable, the committee who have the honour of superintending the Wesleyan Missions feel it their duty most earnestly to recommend to the Methodist Ministers, Congregations, and Societies, in this and in the sister kingdom, the solemn

recognition and Christian improvement of the approaching Negro Jubilee. They respectfully suggest, that in the evening of that day a meeting should be held in every Methodist chapel, in order to offer to Almighty God devout thanksolving for the peaceable accomplishment of an object so long and so strenuously prosecuted by Christian philanthropists; and for the further and not less important purpose of supplicating by united PRAYER the Divine blessing on the Negroes about to be emancipated, and on their children, and on their religious instructors."

## CHAPTER VIII.

ANTI-SLAVERY SOCIETY'S ADDRESS TO LORD MULGRAVE, AND LORD MULGRAVE'S REPLY.

LORD MULGRAVE having acted with so much wisdom, prudence, and uprightness, during the critical period in which he was governor of Jamaica, the Anti-Slavery Society deemed it only an act of justice to present to him a suitable Address on his recent return to England. It will be prized by the friends of humanity and justice as a valuable document illustrative of the "Negrous' Justice."

Address to Lord Mulgrave from the Anti-Slavery Society.

"To the Right Hon. the Earl of Mulgrave, &c.

"We the undersigned members of the Committee of the Anti-Slavery Society, as a deputation acting on behalf of that body, beg leave to offer your Lordship our cordial congratulations on your return to England from the administration of the government of Jamaica.

"Called to undertake that important charge at a period of extraordinary difficulty and peril, your Lordship has been the instrument, under Divine Providence, of restoring the privileges of religious toleration and the protection of law to all classes of the community under your government; and also of eminently promoting the success of one of the boldest, and at the same time one of the most noble and virtuous experiments, ever attempted by human legislation.

"The connciousness of having well performed your arduous duty at this eventful crisis, will be your Lordship's great reward; but yet it may not be unsatisfactory, we trust, to your Lordship, to receive the assurance, that your conduct, watched with jealous anxiety by a large portion of your countrymen associated for promoting the emancimation and improvement of the Negro population, has, in the opinion of the Society by whom we are deputed, merited their highest commendation and gratitude.

" London, May 31st, 1834."

# Lord Mulgrave's Reply.

" Lord Suffield and Gentlemen.-I cannot attempt to express to you all I feel of gratitude for this most welcome testimony of your approbation of my exertions in that great cause, in promoting the success of which we have been, though in different spheres. equally interested. But I must commence by assuring you of the admiration I have always felt for your disinterested, indefatigable, and, though remote, most efficient labours in behalf of the absent and oppressed. I am aware that I am addressing many who have postponed all private interests, all selfish considerations, to the vindication of the rights of humanity. When I first undertook the government of Jamaica, 1 was aware that that great and glorious event, which is now

upon the eve of accomplishment, could not be long delayed. Indeed it was this consideration which principally induced me to undertake the task with which I was entrusted. I therefore studiously abstained from any direct communication with either of the great bodies representing the different interests on that vital question. But I no sooner arrived there, and felt all the difficulties by which I was surrounded .- conscious, too, that I was, as you say, watched here with jealous anxiety, - than I confidently looked for support from the great mass of my fellow-countrymen, whose sentiments on this subject are faithfully represented by you, and my conduct was uniformly guided by the desire to deserve that support. Seeing here several gentlemen connected with the missionary societies, whose brethren were for some time the subjects of the most relentless persecution on the part of a portion of the Colonists. I am bound gratefully to acknowledge, that in all my efforts to protect their persons and maintain their rights. I was much assisted by the manner in which, being pleased to place unbounded confidence in my good intentions, they upon all occasions tempered zeal with discretion.

"One point, gentlemen. I am most anxious to press upon your attention-that you should on no account consider that your task is over. It will as yet require much watchfulness to secure the success of the mighty change. I speak to you now as an individual at present entirely unconnected with the Government. I address a most important body, which has already done too much to leave any thing undone; but I cannot help advising you to keep your eye still upon all the parties whose co-operation is required. I would not, on any account, say one word which might been up the prejudice against the Planters; on the contrary. I feel bound most cordially to state, that the general feeling of the Colony is immeasurably improved, and that from a very large portion of the resident gentlemen, I latterly received very effective assistance; but as long as the system lasts.

there must be cruelty founded on caprice. I much regretted that the power of arbitrary punishment was not at once taken away; for, up to the last mement, some instances accurred of its unwerrentable infliction. I always heard any complaint that was made to me; have known that the punishment was groundless, was excessive; but have been obliged to ask the fated question. Was the legal number of thirty-nine stripes exceeded? and if the answer was doubtful, in consideration for the Negro himself, to recommend patience and abstinence from complaint. From the inspection of the vast majority of properties which I made last Christmas, I should decidedly say, that, if the Negroes have fair play, little is to be feared from them. I ever found, that, when the circumstances of the change were explained to them. they had hearts to feel, and gratitude and faculties to comprehend, their future prospects. Much will remain to be done in the way of assistance from home, to which, of course, you are directing your attention. I

shall at all times be happy to communicate with you, either individually or collectively, upon any point upon which my local experience may be desired by the Society. In conclusion, I must express again my high gratification at this tribute of thanks from a body, which, upon this subject, is identified with the almost individual sentiments of the country."

#### CHAPTER IX.

## SLAVERY IN THE UNITED STATES OF AMERICA.

Point to me the man. Who will not lift his voice against the trade, In human souls and blood, and I pronounce, That he nor loves his country nor his God. Is he a Christian, then, who holds in bonds His brethren, cramps the vigour of their minds, Usurps entire dominion o'er the will. Bars from their souls the light of moral day. The image of the great Eternal Spirit Obliterating thence ? Before your God, Whose holy eye pervades the secret depths Of every heart, do you who hold inthrail'd Your fellow being's liberty believe That you are guilty of a DAMNING CRIME? Be undeceiv'd-and cleanse from guilt and blood Your crimson'd conscience and polluted hands! Ye Gospel - Promulgators ! why so dumb Upon this solemn theme, to which each ray Of Revelation points?

Hourne's Picture of Slavery in the United States.
"America!" "Glorious America!" is polluted with the guilt and plagued with the de-

basement of Negro Slavery! "Free and Independent America" yet retains two millions AND TWO HUNDRED AND FIFTY THOUSAND Negroes in cruel bondage!

British emancipation however has awakened America, and called forth a noble host of philanthropists, who, like those in Britain, will not give the country rest, until freedom and equal rights shall be enjoyed by every Negro within the United States. Difficulties exist in the way of triumph in America, in some respects greater than those which opposed the army of philanthropists in Britain. But the generous band of pious patriots are confident of success; as they have taken their stand on the principles of righteousness and the Word of God.

We have just received some valuable publications on this subject from America; from one of which we give the

# DECLARATION OF THE ANTI-SLAVERY CONVENTION.

Assembled in Philadelphia, December 4, 1833.

"The Convention, assembled in the city of

Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following DECLARA-TION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

"More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which they founded the TEMPLE OF FREEDOM was broadly this -'that all men are created equal: that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.' At the sound of their trumpet call, three millions of people rose up as from the sleep of death. and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. They were few in number-poor in resources; but the honest conviction that TRUTH, JUSTICE. and REGHT were on their side, made them invincible.

"We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force.

"In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, and in sincerity of spirit, we would not be inferior to them.

"Their principles led to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mightythrough God to the pulling down of strong-holds.

"Their measures were physical resistance the marshalling in arms—the hostile array and the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and 'the abolition of slavery by the spirit of repentance.

"Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—and never subjected to the lash of brutal task-masters.

"But those, for whose emancipation we are striving, — constituting at the present time at least one-sixth part of our countrymen, — are recognized by the law, and treated by their fellow-beings, as marketable commodities — as goods and chattels — as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder — the tender babe from the arms of its frantic mother — the heartbroken wife from her weeping husband — at

the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness, by laws expressly enacted to make their instruction a criminal offence.

"These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slave-holding States.

"Hence we maintain—That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore.

"That it is bound to repent instantly, to undo the heavy burthen, to break every yoke, and to let the oppressed so free.

"We further maintain—That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandize—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement.

"The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labour—to the protection of law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an American as an Aprican.

"Therefore we believe and affirm — That there is no difference, in principle, between the African slave trade and American slavery;

"That every American citizen, who retains a human being in involuntary bondage as his property, is, according to Scripture, Exod. xxi, 16; Deut. xxiv, 7, A MAN STEALER;

"That the slaves ought instantly to be set free, and brought under the protection of law.

"That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity;

"That all those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement of the law of tinction of all the relations, endearments, nature, a base overthrow of the very foundations of the social compact, a complete exand obligations of mankind, and a presumptuous transgression of all the holy commandments; and that therefore they ought to be instantly abrogated.

"We further believe and affirm—That all persons of colour, who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges and the exercise of the same prerogatives as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.

"We maintain, that no compensation

should be given to the planters for emancipating their slaves—

"Because it would be a surrender of the great fundamental principle, that man cannot hold property in man;

"Because Slavery is a crime, and therefore it is not an article to be sold:

"Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its right owners; it is not wronging the master, but righting the slave—restoring him to himself;

"Because immediate and general emancipation would only destroy nominal, not real property: it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts would make them doubly valuable to the masters as free labourers:

"And, Because if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

"We regard as delusive, cruel, and dan-

gerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery.

"We fully and unanimously recognize the sovereignty of each State, to legislate exclusively on the subject of slavery, which is tolerated within its limits; we concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject.

"But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction.

"We also maintain, that there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge

of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the Southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves: they authorize the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the south for its protection; and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master, or a brutal driver. This relation to slavery is criminal, and full of danger: IT MUST BE BROKEN UP.

"These are our views and principles—these, our designs and measures. With entire confidence in the over-ruling justice of God, we plant ourselves upon the Declaration of our Independence, and the truths of Divine Revelation, as upon the EVERLASTING ROCK.

"We shall organize Anti-Slavery Societies, if possible, in every city, town, and village in our land.

"We shall send forth Agents to lift up the

voice of remonstrance, of warning, of entreaty, and rebuke.

"We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

"We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

"We shall aim at a purification of the churches from all participation in the guilt of slavery.

"We shall encourage the labour of freemen rather than that of the slaves, by giving a preference to their productions.

"And, We shall spare no exertions nor means to bring the whole nation to speedy repentance.

"Our trust for victory is solely in God. We may be personally defeated, but our principles never. TRUTH, JUSTICE, REASON, and HUMANITY, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

"Submitting this Declaration to the candid examination of the people of this country, and the friends of liberty throughout the world, we hereby affix our signatures to it: pledging ourselves, that, under the guidance. and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth-to deliver our land from its deadliest curse-to wipe out the foulest stain which rests upon our national escutcheon-and to secure to the coloured population of the United States all the rights and privileges which belong to them as men, and as Americans-come what may to our persons, our interests, or our reputations-whether we live to witness the triumph of LIBERTY, JUSTICE, and HUMANITY. or perish untimely, as martyrs in this great. benevolent, and holy cause."-Done in Philadelphia, this sixth of December, A. D. 1833*.

Philanthropic zeal inspired the authors of the "Declaration," and they immediately prepared and published the following:—

[.] Bourne's Picture of Slavery in the United States.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches.

"AT a meeting of Delegates to form a National Anti-Slavery Society, convened at Philadelphia, 4th December, 1833:

"Resolved:—That George Bourne, William Lloyd Garrison, and Charles W. Denison, be a Committee to prepare a synopsis of Wesley's Thoughts on Slavery; and of the anti-slavery items in a note formerly existing in the Catechism of the Presbyterian church of the United States; and of such other similar testimony as they can obtain, to be addressed to Methodists, Presbyterians, and all professed Christians in this country, and published under the sanction of this convention."

"In conformity with this appointment, the committee have selected from the records of the Presbyterian church every article of general interest which adverts to this momentous subject. They have also combined with those discussions, all that is universally admitted as obligatory in the Methodist discipline, with every thing material in the tract of John Wesley respecting slavery.

"The general ignorance, not only of the citizens at large, but also of the Presbyterian and Methodist churches, and their immediate adherents, of these authentic documents, renders their republication indispensable. The persons who are actually enumerated as in the communion of those two churches, with other attendants on their worship who are directly influenced by them, probably comprise one million of the adult population of these States.

"In reference to slavery in the abstract, both those churches agree. They join in unequivocally condemning the whole system as most corrupt in origin, of the vilest characters, and as accompanied with the most direful effects upon its victims, and with everlasting punishment to the impenitent workers of that iniquity. Now, only let us suppose that an overwhelming majority of this million of adults would simultaneously declare, that within their moral and religious communion and influence, man-stealing should instantly terminate; and that every man among them who would not immediately cease, as John Wesley characterizes them, to be a 'lion, a

tiger, a bear, and a wolf,' should be excluded from their churches; and that henceforth no slave-driver should be acknowledged as a Christian;—slavery in the United States would be smitten in the fifth rib, so that it would require not the second stroke, but would speedily expire, amid the hallelujahs of Christians, who would witness and hail the last struggles of the infamous and odious dying monster.

"The ensuing extracts therefore, from the authentic standards of the Presbyterian and Methodist Episcopal churches, are earnestly recommended to the deliberate examination of all persons who are anxious to remove the evil of slavery from our republic; and especially to the serious and prayerful scrutiny of all Christians of every denomination. They afford abundantly instructive matter for careful reflection. They teach us that Christian professors will solemnly and repeatedly avow. in the most public forms, their belief and adherence to Christian truth; and at the same time, that they will wilfully and constantly violate all its sublime commandments. They exhibit ecclesiastical bodies in a very mournful aspect, as asserting undeniable verities, and then obliterating their own creed; as proclaiming the mandates of divine revelation to be obligatory, and yet themselves practically nullifying them; and instead of manfully upholding Christian truth, as shifting, shuffling, time-serving, and turning about, just as the demands of worldly wisdom and covetousness, the clamours of carnal policy and sensual indulgence, and the schemes of diabolical expediency, urge them to deny equity and justice, and to extenuate or sanction every diversified crime which flows from man-stealing.

"No documents upon slavery of equal importance, it is believed, can be exhibited to the American churches and citizens. These are not the ebullitions of modern controversy drawn forth by the recent excitements. They are the grave, cold, and almost unfeeling declarations of men, who were governed in their expressions even by the criminals whose actions are condemned, and against whom their regulations only could be enforced. Yet no modern anti-slavery par-

tizans, not even the Convention who formed the American Anti-Slavery Society, have exceeded the Presbyterian General Assembly in hideousness of display, and the Methodist Conferences in unequivocal condemnation. The most powerful passages in the Declaration of the American Anti-Slavery Society equal not John Wesley, the oracle of Methodism, in pungency of censure and reproachful epithets. It is therefore essential to recur to fundamental principles; and to make known to all classes of citizens, the sterling doctrines, the indignant denunciations, and the authoritative injunctions of the Presbyterian and Methodist churches upon this grave topic; with the genuine spirit and effects of manstealing, and the true character and doings of all slave holders."-New York, January 11. 1834

Anti-Slavery opinions are rapidly gaining ground in America; and the Rev. Amos Phelps, of Boston, in his admirable "Lectures," of which we have just received a copy, states, the New England Anti-Slavery Society "has electrified the nation already. It has made an impression on the public mind that has been felt from Maine to Georgia. In a single year, it has provoked more discussion. awakened more interest, done more to arouse the public conscience, touch the public sympathy, and give tone to the public sentiment, than has been done by all other causes for years. It has shaken the whole system of slavery. Give it five years for its ' preliminary operations,' and it will produce results, such as the most sanguine have hardly dared to expect. It is but recently that the Anti-Slavery Societies of England ventured to go on the principle of immediate emancipation. Individuals indeed took this ground before, but the societies as such the anti-slavery party as such - did not do it until some three years' since. Then they did take it. and in earnest too. And the emancipation of every slave in the West-India Colonies testifies to the world the power of this principle, and the efficacy of this scheme of reformation. And once let the matter be pushed here, as it has been there - let the pulpit and the press speak out with all their power, and the years will not be many before jubilee will be proclaimed throughout our land, and the world be permitted, in millions of slaves emancipated, to see a living witness to the power and efficacy of the scheme of IMMEDIATE EMANCIPATION.

"Immediate emancipation" means, as explained by Mr. Phelps, "that the slaveholder, so far as he is concerned, should cease at once to hold or employ human beings as property.

"That he should put them at once, in his regard and treatment of them, on the footing of men possessing the inalienable rights of man.

"That instead of turning them adrift on society, uncared for, he should offer to employ them as free hired labourers, giving them however liberty of choice whether to remain in his service or not.

"That from this starting-point—this emancipation from slavery itself—he should at

 Lectures on Slavery and its Remedy, published at Boston, 1834. once begin to make amends for the past, by entering heartily on the work of qualifying them for, and elevating them to, all the privileges and blessings of freedom and religion;—thus doing what he can to emancipate them from their ignorance, degradation, &c.—in other words, from the consequences of slavery, as well as from the thing itself.

"Thus much in respect to the individual. In respect to the community, as such, the scheme means.

"That, in its collective capacity, it should yield the principle of property in man, and thus cease to recognize any human being as the property of another.

"That, by wise and equitable enactments, suited to the various circumstances of the various classes of its members, it should recognize them, all alike, as men—as subjects of equal law, under its and only its control; to be deprived of 'life, liberty, and the pursuit of happiness,' on no account but that of crime, and then by due and equitable process of law.

"And farther, in respect to those slaves who might be disposed to leave their master's

service, and become idle vagrants in society, the scheme means.

"That they should come under the control of vagrant laws—just as white vagrants do.

"That, if they commit crimes, they should be tried and condemned, like other vagrants, by due process of law.

"And finally, in respect to non-slaveholders, the scheme means,

"That they, acting as individuals, should yield the principle of slavery, and so doing, yield all that supineness and inaction on the subject, which grows out of its virtual if not professed admission.

"That they should adopt its opposite as their principle of action, and se doing, begin at once, in every lawful and practicable way, to enlighten the public mind, to change the tone of public sentiment, to organize and concentrate its energies, and, in this and other ways, do what they can to convince slaveholders of their duty, and persuade them to do it. In a word, in respect to all the parties concerned, the scheme means, a yielding up of the principle of slavery, as a practical principle, a basis of action, and the

adoption of its opposite. This one act is emancipation from slavery. All that follows is the carrying out of the new principle of action, and is to emancipation just what sanctification is to conversion."

Mr. Phelps prefixes to his volume, "THE OPINION OF ONE HUNDRED AND TWENTY-FOUR CLERGYMEN, concerning American slavery," which will form a delightful close to the British "Negroes' Jubilee," inspiring hope that the silver trumpet shall soon be sounded throughout the United States.

### Declaration of Sentiment.

- "The undersigned, after mature deliberation, feel themselves constrained, by a sense of duty to God and man, to make the following expression of opinion. We believe,
- "That Slavery in our land is a great and threatening evil.
  - " That it is a great and crying national sin.
- "That every man, whether he live at the North, South, East, or West, is personally responsible, and has personal duties to discharge in respect to it.

"That every man, who adopts epinions or pursues practices, which, adopted and pursued by all others, would go to perpetuate this sin, does thereby become personally guilty in respect to it.

"We believe that Slavery, like other sins, ought to be remedied as soon as the nature of the case admits; and further, that the nature of the case admits the possibility, and therefore imposes the obligation, of Immediate Emancipation.

"That such emancipation is both the duty and the interest of the master.

"That although the people of the nonslaveholding States have not the right of physical or legal interposition in the case, they have the right, and that it is their solemn duty to do what they can by 'light and love,' to enlighten the public mind, arouse the public conscience, and change and elevate the tone of public sentiment on the subject, in every section of the land.

"And, finally, we believe that the grand obstacle to the abolition of this sin lies in the will of the slaveholder; that this will being changed, there would of necessity be a

change in the various laws and other obstacles which have grown out of it; and that this will is to be changed by the power of public sentiment among non-slaveholders, and by means of kind, candid, and thorough discussion with slaveholders themselves.

"In respect to the scheme of Colonization, which at the North professes to be a scheme of gradual and ultimate, through 'ficidental' emancipation, we feel constrained to say—

"That, whatever its merits are, it can never be an adequate remedy for Slavery; and

"That the time has now come, when the friends of God and man ought to take a higher stand, and adopt and act on principles which lay the axe directly at the root of the tree."

C. WOOD AND SON, PRINTERS, Poppin's Court. Fleet Street.

#### Recently published, price 7s. cloth,

# CHURCH HISTORY THROUGH ALL AGES.

To the year 1880.

#### BY THOMAS TIMPSON.

"Mr. Timpson has delineated his picture with a aithful and steady hand. He has evinced an extensive acquaintance with ecclesiastical affairs, both foreign and domestic, in the different periods of the world."— Imperial Magazine.

"We regard this compendium as a valuable addition to our Christian Classics for the use and improvement of the rising generation."—Evangelical Magazine.

## Also, by the same Author, price 2e. THE CHRISTIAN'S DIRECTORY.

Or Guide to Daily Walking with God, for Young Persons.

#### Also.

SAILORS' AND SOLDIERS' CHRISTIAN FRIEND AND POUKET COMPANION. Dedicated with Permission to Admiral Lord Gambler, and Geaeral Viscount Lorton. 2s. clots.

In the Press, and will be published on the 1st of Nov.
in one volume, price 8s.

BRITISH ECCLESIASTICAL HISTORY.
BY THOMAS TIMPSON.

Thirteen Nos. price 6d. each, are already published.



